Of the Imitation Of Christ.

Three, both for [illegible] and godlines, *most excellent bookes, made* 170. yeeres since by one THOMAS *of* KEMPIS, *and for the worthines* thereof oftimes translated *out of Latine into sundrie languages by diuers godlie and learned men.*

Now newlie corrected, translated, and *with most ample textes, and sentences* of holie Scripture illustrated by THOMAS ROGERS.

John 14, 16.
I am the waie, the truth, and the life.

Marke 8, 38.
Whosoeuer will followe me, let him forsake himselfe, and take vp his crosse, and followe me.

1. Cor. 11, 1.
Followe me, as I followe Christ.

AT LONDON
Printed for the Companie of Stationers.
1609.

DOMINO
THOMAE BROMLAEO, EQVITI
AVRATO, NON MINVS EGRE-
GIA PIETATIS, MORVM, AC
LITERARVM LAVDE, QVAM
SVMMI IN ANGLIA
CANCELLARIA-
TVS AMPLI-
TVDINE IL-
LVSTRI:
THOMAS ROGERVS
HOS VERE QVIDEM AVREOS
DE CHRISTO IMITANDO LI-
BELLOS, A SE E LATINO CON
VERSOS, CASTIGATOS, ET
VARIIS, AC MVLTIPLICIBVS
SS. SCRIPTVRAE SENTEN-
TIIS INSIGNITOS, IN
GRATI ANIMI TE-
STIMONIVM
CONSECRA-
VIT.

BRITISH MUSEUM
31 62
AUG

The first Epistle of the Translator, touching Christian Imitation in generall, to the faithfull Imitators of our Sauiour Christ in England, S.

WHo entreth into a due consideration of mans nature, shall easily perceiue that most strangely it is addicted vnto Imitation: and though in truth wee should liue by lawes, not by examples; that examples doe more moue then do lawes, seruants in a family, souldiers in an Army, subiects in a common weale may confirme what I say. For seruants will imitate their Masters, Souldiers, their Captaines, subiects their Gouernours a, be they good, be they bad, yea get they praise, or get they infamy, profit or hurt therby: thinking their liues to be a lawe, & that to be well done, which is done after their example b.

Man by nature is giuen to imitation.

a Eccl. 16. 3.

b Hieron. in Epist. ad Heliodor.

hereby I doe note first, that they should

should haue great regarde vnto themselues, who are any way either for birth or for office, or for calling, whether it be spirituall or temporall better then other men. For they cannot sin without great hurt and danger to the common weale, say I of them, as once spake Cicero of Iudges c, *Whence it is*, that mightie men, shall mightily bee tormented *d*.

c Cic. Act. 2 in Verrem.
d Wisd. 6. 6

Secondly, that seeing our nature is such, we are to take speciall heede whom we follow or imitate. For euery one may not be followed, neither shall the vngodly behauiour of others excuse vs before God. For we must all appeare before the iudgement seat of Christ *e*, to receiue according to our own deeds *f*. *The licentious life of the Magistrate, shall not quite the subiect if hee liue not vnder lawes: nor the wickednesse of Masters excuse the seruant, if hee bee vngratious, nor the ill conuersation of the Preacher, be a cause to saue the hearer if hee be vngodly. For*, that soule that sinneth, *behee what hee may*, shall die *g*.

e 2. cor. 5. 10
Reue. 22. 12
f psal. 61. 12
Mat. 16. 27
Rom. 2. 6

g Eze. 11. 4

Who are to be followed.

The precept therefore which is giuen to an imitator of Oratours, I could wish were followed of a christian imitator. In oratory imitation, two sorts of examples there

there be: one alwaies, & most necessary to be followed h, *the other but sometime and in some things. The example alwayes necessarie to be followed of an Orator is among the Grecians Demosthenee, Cicero among the Latines: they who are but sometime, and in somethings to be followed, are Poets, and Historiopraphers. So in Christian imitation, two sorts of examples there be: one to be followed, and that both necessarily and alwayes, which is our Saviour Christ, the other but sometime, and in some things, as are good men and good women, whether they be aliue or dead.*

h Sturmius in cap. 1. lib. sui de imitat. Orat. Oratorie Imitation Demosthe. Cicero. Poets. Christian imitation. Christ alwaies to be followed. Good men sometime & in some things to be followed, & why?

Srange perhaps it may seeme, that the good but sometime, and in somethings should bee imitated. Yet is it not so strange as true. For euery example of theirs may not be followed. For the better conceiuing whereof, it is to be noted that foure sorts of examples, yea of the elect and righteous, we may read of in the holy Scriptures.

Foure sortes of examples of good men mentioned in the holy Scripture.

1. *The first wee may be bold to imitate, as Abrahams faith* i: *Iosephs chastitie* k: *Dauids zeale* l: *Tobias pittifulnes towards the poore* m: *& such like wherewith the Bible is most singularly repleniſhed.*

i Gen. 15.5 Rom. 4.9.10
k Gen. 39.7 8.9.&c.
l Psal. 119.14.20.21.&c.
m Tob. 16. 17.18. 1. Tob. 2. 2. 3. 4.

These are set before vs, that we should not bee slothfull, but followers of them *n* which through faith and patience inherit the promises.

n Heb. 6. 12

o Num. 12. 14 Deu. 32. 51

2. *Other examples there be, which are wicked, as the incredulitie of Moses and Aaron* o: *the adultery of Dauid* p, *Peters deniall* q, *the ambition of the Apostles* r *&c. which are placed before vs, but for diuers ends. First to keepe vs from that vaine opinion, which in these dayes hath mightily crept into the minds of many, that the elect and regenerate sinne not. For that each of these, yea and all these too were elected, I thinke the most fantasticall will not denie, and yet that they sinned in most hainous manner is apparent.*

p 2. Sam. 11 2. 3. 4. 5

q Mar. 9. 69 70. &c.

r Luk. 22. 24 25. &c.

Secondly, to make vs the more warily to looke vnto our footing. For if they so highly in Gods fauor, & so singularly adorned with his heauenly gifts, did fall and defile themselues so filthily with sin, with what great feare and trembling ought wee to make an end of our saluation s, *who are nothing comparable in spirituall gifts vnto them? least as God either punished (as he did Moses* t, *Aaron* u, *& Dauid* x *with temporall punishment) or reprooued (as Peter* y *and the Apostles* z) *them to their amende-*

s Phil. 2. 12

t Deu. 34. 1. 4. 5

u Num. 10 15. 25 Num. 33. 38.

y 2. Sam. 12 10. 11 2. Sam. 16. 22 Luk 12. 16

z Mat. 10. 42 Luk. 22. 25 26. &c

ment, so hee punish vs eternally to our vtter confusion.

Thirdly though we sinne, that we neither go on forwards & proceed in wickednesse, and despaire of Gods mercy, no more then they did. For the Lord is *a* rich ouer all that call vpon him, and repent. *Therefore ought no man to despaire.* For it is a true saying *b*, and by all meanes worthy to be receiued, that Christ Iesus came into the worlde to saue sinners *c*. *Whereby many haue attained mercy*: vnto the ensample of them *d*, which shall in time to come beleeue on him vnto eternall life.

Last of all, they are set before vs to this end, that as God is mercifull, so should we be e. *And as he is ready to receiue such into fauour as repent* f, *so should we be mercifull toward men* g, *that in his iudgement wee may finde mercy* h. *Whereby certaine both hereticks, as the Catharans, or Nouatians, who taught that none which sinned after they were regenerate, could be saued, & Atheists, as Machiauell, and his fauourers, who thinke that iniuries receiued, should neuer be forgiuen* k, *are confuted.*

3 *Other things were well done by good men in time passed, which in these dayes*

a Ro.10.12
b 1.Tim.1.15
c Mat.9.13 Mar.2.17
d 1.Tim.1.16
e Luk.6.63
f Luk.15.20 21 Eccle.1.18 19.30.32
g Mat.18.28 22 mat.5.45
h Luk.17.3.4 Mat.5.7
i Cypr. lib.4 Epist.2 Epist. Euseb. lib.2.ca.43.
k Theorem. 6.lib.3.comment. contra Machiauell. pa.341.315 316.&c.

cannot be followed of vs without offence to God. As, they circumcised their male children the eight day l, which is vnlawfull for vs to doe m, they offered sundry and many sacrifices, I meane bloudy sacrifices vnto the Lord n, wee may not so doe o, one brother in those dayes married the wife of another p, so to marrie now were incest.

l Leuit. 12.3
m Act. 15.3
Gala. 5.1
n Leuit. 17.3
Leui. 22.17
18.19.&c.
o Col. 2.20
Heb. 9.1
Heb. 10.1.2
p Deut. 25.6
Ruth. 4.5
Matt. 22.24

4. Finally, some deedes we may read of which were singular, such as neither we may, nor others in those dayes might follow without the speciall and extraordinary motion of the holy Spirit. As was Abrahams readines to kill his owne and onely sonne Isaac q, as likewise was the spoile which the Iewes made of the Egyptians, by detaining their Iewels of siluer, and Iewels of gold r. The doing whereof was commendable in them, because they were commaunded s, but most damnable should it be in others, for that there be commaundements to the contrary t, but none to doe so.

q Gene. 22.1
2.3.&c.
r Exo. 12.35
s Gen. 22.1
Exo. 11.1.2

Whereby it is apparant, that good men are not in all things to be imitated, but as Saint Paul would bee so followed as hee followed Christ u: so should they doe.

t Deut. 5.17
Exod. 20.13
Mat. 1.11

u 1. Cor. 11

Deut. 5.19. Exod. 20.13. Rom. 13.9.1.

There-

Therefore our saviour is the example of vs to be followed, & that alwaies, & necessarily alwaies, for that hee was most perfectly good x: *and necessarily, because both himselfe* y, *and his Apostles* z, *hath commaunded vs to doe so.*

Christ alway necessarily to be followed, and why?

x Esa. 53. 9 *Iohn*, 8. 46 1. Pet. 3. 22

y Mat. 11. 29 *Iohn*. 15. 12

z 1. Cor. 1. 1 Ephes. 5. 1. 2

But heere mistake mee not, I beseech you. For albeit I say, our saviour Christ is alwayes, yet do I not say in all things, and though necessarilie to bee followed, yet not as hee was God, for hee fasted forty dayes and forty nights a, *hee rebuked the waues of the sea, & the winds and they ceased raging* b, *he walked on the Sea as on dry land* c, *with seauen loaues and two little fishes, hee fedde foure thousand men* d, *besides women & children* e, *at one time: at another with fiue loaues and two fishes, he fed aboue fiue thousand men* f, *besides women and children* g, *he restored sight to the blind* h, *health to the sicke* i, *to the dead life* k, *and many other miracles by the almightie power of his God-head hee wrought, which are vnimitable (as I may say) of mortall man, in so much as they offend greatly, whether they doe it of superstition, as the Papists do, or of meer zeale, as did the god of* 26. &c. Matthew, 4. 23. 24. Matth. 9. 25. 45. Mark. 15 35. 41. 42.

a phil. 2. 5 Math. 4. 2

b Luk. 8. 14 Mark. 4. 39

c Mat. 14. 25

d Marke. 8. 9

e Mat. 15. 34

f *Iohn*, 6. 10

g Mat. 14. 19 21

h Mat. 9. 27 21. 29. &c.

i Mar. 5. 25

k *Iob*. 11. 43

Nor

l One so called for his fasting forty dayes, which he did more then once: of whom Iohn Wierus in a treatise of his De ieiunijs Commentijs pag. 125

Nor weigh l, *who dare enterprise to imitate our Saviour in any thing which hee did miraculously as a God. My reason is, because there is neither commaundement that we should, nor example of any Disciple or Apostle in holy Scripture, that would, nor durst so do.* For we are not cōmanded to make a new world, to create things visible or inuisible, no nor in the world to doe miracles, and to raise the dead, *sayd Augustine* m, *and so doe I.*

m Augustverbis Domini.

Wherein Christ is to be imitated

Our Saviour Christ therefore in those things which he did as God, must religiously be worshipped, & followed zealously in what he did as man. Hee that loueth & hateth, what Christ as a God doth loue and detest, imitates Christ as much as man may imitate God n: *he that dooth that which Christ did as a man, doth follow Christ as a christian should.*

n Theodor. lib. de Actiua virtute.

What that is, this Booke at large most notably, and Bernard in fewe wordes doth shew, namely o, To abhorre the vanity of the world and that courageously: For Iesus because he would not be elected a king, fled from the multitude: to repent, and that heartily: For Iesus was killed as a lamb, to haue true charitie: for Iesus prayed for his enemies.

o Bernard. li. Sent.

1. *And hereunto are we moued as by the commandement both of Christ himselfe, & of his Apostles Paul and Peter, of which afore:* 2. *So partly because we are called Christians.* But christians haue their Name of Christ: therefore it is meet, that as they be coheires of his name, so they should be followers of his holinesse, so Bernard *p*: and no man is right called a Christian, who to the vttermost of his abilitie dooth not resemble Christ in his conuersation, so Cyprian *q*: *finally*; Who dooth not imitate Christ, may well bee called a Christian, but hee is none, so Augustiner. For what doth it profit thee to be called what thou art not, & to vsurpe a strange name? If thou loueſt to bee called a Christian, shewe the fruits of Christianitie, and then well maiest thou take the name of a christian vnto thee, *said the same Augustines.* 3. *Partly for that hee is our God. Therefore it is our partes to imitate him whom wee worship and serue.* 4. *Partly, because wee are by nature giuen to imitation, wisedome woulde therefore wee should imitate the best.* 5. *And partly, because we are Englishmen, who of all other people are most fa-*

Reasõs why we should imitate or follow our Sauiour Christ.

p Bernar. lib. Sent.

q Cyprian de inabusionibus.

r Aguſt. de vita christiana.

s In the foresaid place.

mous and infamous to for imitation, a shame were it therefore for vs to imitate so painefully as manie doe, in eloquence Cicero, in philosophy Aristotle, in lawe Iustinian, in physick Galen, for worldly wisedome, yea to imitate as most doe, the French in vanitie, the Dutch in luxurie, in brauery the Spanish, the Papists in idolatry, in impiety and all impurity of life the Atheists, and not to follow our Sauiour Christ in heauenly wisedome, and in all godlinesse of manners.

That we may so doe, he from whom e-
t Iam. 3. 17 euery good gift, and euery perfect gift doth come t, the Father of lights, grant who with the Sonne & the Holy-ghost be praysed euermore, both in our hearts, mouthes and conuersation, that others seeing our good workes, may glorifie our
u Math. 5. 16 Father which is in heauen u, Amen.
1. Pet. 2. 13 Farewell, in whom wee are to follow.

the 30. of Iuly,
Anno, 1580.

Tho: Rogers.

A second Epistle concerning the translation and correction of this Booke.

Sebastian Castellio hauing translated this Booke into Latine, thought it good by way of Preface, to giue some reasons both why he had translated the same beeing in Latine already, and why so he had translated it, leauing somewhat of the Author out.

The case standeth with me as it did with *Castellio*. Therefore am I to yeeld some reasons, both why I haue translated this Booke into English, being in English already, & why so haue I translated it, leauing somewhat out, as I haue done.

For the first I say, that neither is my dooings of noueltie strange, nor am I (as I trust) to bee reprooued therefore. For both I haue examples of good men in all Sciences and professions, who to their great commendations haue done the like: as may witnesse the sundry and di-

uers

uers interpretations of the workes of *Aristotle* and *Plato* for Philosophie, of *Demosthenes* and *Isocrates* for Oratory, of *Galen* and *Hypocrates* for Physicke, for Diuinity of the sacred Bible: & also I haue taken the translation thereof vpon me, not so much to translate, as to illustrate the same with places of Scripture. For doubtlesse great pittie was it, that a booke so plentifully, or altogether rather, fraighted with sentences of the scripture, was either no whit, as in some, or no better, as in the best impressions quoted.

Besides, I haue not onely shewed the Chapters, but the very sentence also of euery Chapter, where what is written may be found. A thing which, that I heare of, none afore mee hath doone. The bringing of vvhich to passe, how painefull it hath beene to mee, he alone can best report, who either hath doone, or doeth goe about the like: how not comfortable onely, but profitable besides it will be to others, they shall finde that zealously doe reade the same.

And this whatsoeuer I haue done, was taken in hand at the motion of the

the Printer heereof, whose zeale to set foorth good bookes for the aduancement of vertue, and care to publish them as they ought to bee, would some Printers followe, neither would the sale of good workes bee mard many times for lacke of well handling, nor vaine and vile bookes to the dishonour of God, the infamie of this land, the confirming of the wicked in naughtinesse, and alienating of the well disposed from vertue, I say, to the discredite of the Gospell, and abuse of Printing, would not daily bee so broacht as they are.

In which my translation, I haue rather followed the sence of the Author then his very wordes, in some places: the which also I haue studied, as nigh as I could, to expresse by the phrase of the holy Scripture, supposing it to bee a commendation as to Ciceronians to vse the phrase of Cicero: so to Christians, most familiarly, to haue the wordes of the holy Scripture in their mouthes and bookes.

Now touching my correction, I trust no good man will mistake the same. For I haue left out nothing but

but what might bee offensiue to the godlie. Yea, it is neither for quantitie much, nor for number aboue foure sentences. The first whereof is this *a*, *Hoc signum crucis erit in cœlo, cum Dominus ad in iudicandũ venerit.* According to *Castellios* trranslation: *Atque hoc erit signum crucis in cœlo, cum Dominus ad iudicandum venit.* In the Englisli copie, set foorth by *Edward Hakes thus, and this signe of the crosse shall be in heauen, when the Lord shall come to iudge the world.* Which sentence, forsomuch as I see neither the scripture, or any good writer doth confirme the same, I haue left out altogether.

a In the second booke, chap. 12. in the beginning almost.

The second is this *b*, *Sed nec inimicum Diabolum timebis, si fueris fide armatus, & Iesu cruce signatus:* According to *Castellio*, *Quin ne Diaboli quidem inimicitias timebis, si fide armatus, & Iesu cruce signatus eris.* In the Englisli translation, *Nay thou shalt not feare the enmitie of the deuill, neither if thou be armed with faith, and armed with the crosse of Iesus,* What needes these wordes, *And marked with the crosse of Iesus?* I haue therefore not mentioned them.

b In the foresaid chapter.

The

The third is *c*, *Non enim stat meritum nostrum, & profectus status nostri in multis suauitatibus & consolationibus &c.* According to *Castellio*, *Neque enim in copia voluptatũ & consolationum situm est meritum nostrum, officijque profectus, &c.* In the english translation, *Neither is our merit, and the comming forwarde in our dutie consisting in plentie of pleasures and comforts, &c.* Which I haue thus Englished, *Neyther dooth our comming forward consist in the store of pleasures, and comfort, &c.* Leauing out the Worde merite: Because both the SCRIPTVRE is cleane against our meriting, and the Authour to, in manie places condemnes the same.

c In the same Chapter.

The fourth *e*, *Sed neque qui tunc iusti erant, & saluandi ante passionem tuam, & sacræ mortis debitum, cæleste regnum poterant intare.* According to *Castellio*: *Quinetiam qui tunc iusti seruandiq; erant, ij ante suppliciũ tuum sacræq; mortis meritum in cæleste regnum intrare non poterant.* In Hakes translation, *Nay also euen those who then were iustified, and in the state of saluation, could not enter the kingdome of heauen before thy passion, and the merit*

d As most principally in the third booke, chap. 26. chap. 52 page 6. 27. chap. 58.

e In the third booke, chap. 20. in the middle thereof.

merites of thy precious death. Where then were they? In hell? I thinke none will say it. In Abrahams bosome, as some *f*. In *Limbo patrum* as other Papists *g* doe say: but that will not easily be proued. Wherefore, as that which otherwise might offende the godly, I haue cleane omitted and left out the sentence.

f Catech. Trident vpon these words of the Creede, *Descendit ad inferos.* Bern. in fest. omnium Sanct. Serm. 41.

g D. Iohn. in 4. distin. 45 qu. vlti. 3. Lauellus philoso. Christ. p. 8. Tract. 4. c. de locis infelicium damnat.

And as I haue ouer-past without mentioning these, which sauour of superstition: So haue I added some godly sentences, which haue beene omitted both by *Castellio*, and such as followed him, as may appeare, both in the 47. according to *Castell*, as in mine the 48. Chapter, within three sentences of the beginning: and also in the 63. as in mine the 64. chapter, somewhat after the middle thereof.

So that I maruell, both why these were omitted, and the rest not amended by such as haue taken the Translation of this Booke vppon them. I graunt they haue done the dutie of Translatours, yet sure I am they haue neglected a greater dutie then of Translatourship. For my part, I had rather come into the displeasure of man, then displease God;

God; and rather moue the obstinate hereticke, then offend the weake and simple Christian.

It may be obiected, that I might haue giuen some note by the way, and so let them passe, as doth Erasmus in his Translation. Surelie Erasmus might better doe so in Latine then I may in English; Forasmuch as most are learned, and haue iudgement which reade his, and I do that which I do for the simpler sort. And were other bookes that I could name, excellent for manie good pointes, yet for some thinges superstitious, purged and corrected, sure I am, both God would greatly like thereof, and many woulde then reade them, who now reiect them, & much profit would be reaped, wheras now there is either little or no profit at all taken.

One Chapter you shall find in this my Translation more then is in other Bookes. Yet haue I added no Chapter, but diuided the 6. Chapter of the third booke; Forasmuch as it cõprehendeth partlie a thanksgiuing to God for his benefits, and partly a commendation of Charitie, which aptlie me thinks makes two chapters.

Now

Now hee, who principally both stirred the Authour to make this Booke, and mee to doe what I haue done, euen God almightie graunt, that both you and I, and euery of vs may vse it to the comfort of our soules, *Amen.*

Yours in Christ,

THO. ROGERS.

A godly Preface, made by *him, whosoeuer hee was, that translated this Booke out* of the Latine tongue into French.

IF this Booke, which concerneth the following of Christes example, haue heeretofore yeelded some fruite to such as haue giuen themselues to the reading thereof, I thinke it will yeelde no lesse hereafter, especially now that it is ridde and cleansed from a number of imperfections that were in it before.

And although it bee apparant, that the conuersation of such as call themselues Christians, is wonderfully corrupted: yet notwithstanding, because God is so good, that hee will euermore draw some one or other of an infinite number from it, it maketh me that I am not altogether out of hope.

Againe, like as in great and sore diseases, all the best remedies that can bee deuised, are wont to bee applied with all speede: euen so the more wee see wickednes and vngodlines to abound, the more ought wee to consider by what meanes they may be remedied, that some may be saued among so many thousands, which are hard hearted, and enemies to all good warnings.

It must needs be granted, & experience prooueth it sufficiently: that there was neuer any age, wherein Christians haue beene

beene more out of order, nor haue had leſſe regard of godlines, then they haue at this day: yet notwithſtanding, this ought not to bar from hoping that God will draw ſome continually to himſelfe. On the other ſide, like as among a great ſort which are ſtrickē with extream ſickenes and diſeaſes, ſome doe alwayes ſcape as it pleaſeth God: ſo it is to bee hoped, that among an infinite number of falſe Chriſtians, GOD will touch ſome to bring them backe from the filthines and corruption of the worlde, and to leade them to the fearing of himſelfe.

Moreouer, it is not to be doubted but that God hath alwayes ſome ſeruants of his, as it were couered vnder the great number, which by the power of his holy Spirit do liue continually in all pureneſſe and vndefiledneſſe, without cleauing or conſenting to the vngodlineſſe, and diſorderedneſſe of the wicked.

And this is it which confirmeth mee in my hope, that this little booke ſhall not be vnprofitable nor fruitleſſe.

Neuertheleſſe, this booke is not full of great cunning, nor beautified with flowers of humane wiſedome, neither doth it diſcourſe or treat of high or dark things, neither is it ſtuffed with ſubtle queſtions and arguments, nor indited with eloquent ſtile, as thoſe commonly be which are propounded and ſet out to the world, rather for boaſting & vaine glory ſake, then for any deſire to doe other men good. This booke is plaine, & without any great gaineſs, but yet ſo full of good

and

& wholsome instruction, that I dare well auow, that whosoeuer readeth it with a right disposed minde, without respect to any other thing then God, and the saluation of his owne soule, which is the onely marke that wee must leuill at, hee shall reape singular profit thereby. *Profit of this Booke.*

As for my part I can witnes of my selfe, that God hath oftentimes made it to serue me for a sparre to quicken and waken me vp from my slothfulnes & dulnes, and to kindle in me a desirousnes of his seruice, & I hope that the like shall befall to all such as shoot at none other marke but to knowe, feare, and loue him, with a pure right meaning, and single minde, and to leade a holy conuersation before him.

And in good sooth it may well be said, that vnto true Christians, good and holy bookes are as ladders to climb vp to heauen, as sparkes to kindle the keate of the spirit, when it is quenched or waxed cold in them, & as props to stay vp their faith that it may increase. *Good Bookes as ladders to climde vp to Heauen.*

I speake of true Christians. For as for them that are Christians but in words & ceremonies, some of them be so bereft of all true feeling of God, and of their owne conscience, that they neuer enter into the considering of the thing that might be auaileable & necessary to the well instructing of them in the truth and to the trayning of the to some godly behauiour, but are wholy giuen to the things of this life, as though there were none other after it. And other some haue their minds so tied to the letter, that they can make none account of any other Bookes, but such as may make them skilfull, eloquent, sharp-

witted, and subtile, & consequently wonderfull among men, despising all such works as may make them better by moouing thē to the exercises of their profession. And of this sort the number is very great now-adayes; of whom nothing can be said, sauing that (as the Apostle speaketh of them) they can well enough say with their mouth that they know GOD, but in their deedes and workes they renounce him *a*.

a Tim 1.16

And truly we be come to a time, wherein we be more giuen, and more hastie to reason & dispute of our religion, then to be religious indeed; more giuen to make great & large discourses of it, then to put it in practise, and to shewe the truth and purenes of it, by our holy cōuersation; & at a word, more giuen to talke then to do: insomuch that we may well perceiue, that the Christian profession is nothing else now adayes, but a lip wisedome, and a skill, to hold talke among such as make their vaunts of it.

But what? doe I tearm it a lippe-wisedome? Nay, would God it were not rather turned into a fleshly and licentious loosenes, as we may partly see already by too many effectes thereof.

But so doth it alwayes befall to such as hauing receiued Christs doctrine, apply not thē selues forthwith to the forsaking of themselues, without the which it is not possible for vs to bee Christs true Disciples *b*. For as the light cannot match with darknes *c*: so cannot Christs spirit match with sinne, and the lusts of the flesh, insomuch that if the practise thereof be omitted, there is none other thing to bee

b Mat. 16.14
c 2. Cor. 6.14

looked for but a kind of libertie, whereby men shaking off all yoake, shall giue themselues ouer to al euil & sooth themselues in their sins; not that they keepe not still some outward shew and countenance of godlines: for vnlesse it be some Epicures, and godlesse men, they neuer proceed so farre as to doe away, and to giue ouer all seruice of God.

But yet are all such shewes & outward countenances in vaine & of none account before him which requireth mens harts *d*, & contenteth not himselfe with the only outward deedes *e*, where-with notwithstanding they thinke to quiet their owne consciences, and to auoid the feeling of Gods wrath for their sinnes; which thing may wel serue for a time in the behalfe of the ignorant, & of such as haue no better skill: but as for those which know wherin the seruing of God consisteth, they cannot but bee meruailously abashed, if they fall to examining of their owne wicked conuersation.

d Deut. 6. 5.

e Iob 4. 22

For there is no kind of ceremonie (how faire a shew soeuer it beare, no not euen though it be of the nũber of those which God hath inioyned for the keeping of order in his Church) that can satisfie the conscience, which is troubled with the feeling of it owne sinne, and make it sure before the iudgement of God: who will not iudge vs according to ceremonies, but according to our workes *f*.

f 2. Cor. 5. 10

We read what Iesus Christ will say to such as shall haue cast our diuels in his Name *g*, prophecied in his Name, and wrought many other great things in his Name. Away from me (will he say to them)

g Mat. 7. 23

yee workers of wickednesse. How much more then will he say so, to such as occupying themselues al only in some ceremonies, and not in the true godlinesse, which the Apostle saith is profitable to al things

b 2.Tim.4.8 b, shall haue giuen themselues to followe their flesh and the world?

To be short, we must come to this point, that for as much as christianity is not an outward profession, nor a thing that consisteth in outward ceremonies (so as it may suffice to busie our selues about it) or in words (as who would say it were enough to haue the skill to talke and discourse of it as men doe of their worldly sciences) but it is the very power and might of

i Rom.1.16 1.Cor.1.18 God i, whereby God intendeth to renew, and as it were to create againe his owne image and likenesse in man, who is fallen from it by his owne fault, and to set it againe in the former brightnes & perfection, that hee may attaine againe to the blessed immortality: it is not to be doubted, but that the same is the thing wheron we ought to fixe & settle the eies of our mind, and whereunto wee ought to apply all our wits straining them earnestly and to the vttermost of their powers to attain thereunto. Otherwise we shal but lose our labour, in seeking after this or that, & all that euer we can do shall serue to no purpose but only to traine vs the further frō the marke that is set before vs.

I know well it will be replied hereunto, that the thing which I speake of cannot be obtained in this life, wherin we be subiect to so many infirmities k, and are so

Gen.6.5. corrupted and fraile, that it is vnpossible to attaine thereto.

Neither

Neither do I say, that we can attaine so farre as to bee set perfectly againe in our former vncorruptnesse, so long as wee be held wrapped in this mortal body l. That is reserued for the world to come wherin all things shall be reduced to the highest perfection m. But my meaning is onely to declare that the thing which shall be accomplished there, must be begun in such wise here as wee may not cease to drawe neerer and neerer vnto it n, by shortening our way continually.

l Wis. 9.15

m Rom. 21.

n Phil. 3.12

And surely, the Scripture teacheth vs manifestly, that none shall become partakers of the glorious rising again o, wherin cõsisteth the full measure of our felicity, but those which haue endeuoured here to die vnto sin, and to liue againe in newnes of life, which is called the right resurrection, euen by the spirit of Christ, whom all true christians haue clothed thẽselues withall, which haue mortified the deedes of the flesh p, which haue put off the olde man q with all his works, and put on the new man according to the image of him that created vs, and which haue cleansed themselues here from all vncleannes both of body and soule.

o Rom. 6.4.5

p Gal. 5.19 Rom. 8.4 5.

q Eph. 4.22

And that is the reason why S. Paule r, hauing said that when Christ appeareth, wee also shall appeare with him in glory, doth foorthwith warne vs to mortifie our members that are vpon earth, wherby he doth vs well to vnderstand, that thit mortification must goe afore in vs here, if we purpose to attaine to glory.

r Colo. 3. 1.

The same Paul telleth vs. that our bodies shalbe quickned by reason of Christs spirit, which shal haue dwelled in vs here

s Rom. 8.11

and whereby wee ſhall haue repreſſed all outward affections.

Alſo S. Iohn proteſteth *t*, that whoſoeuer putteth his truſt in Chriſt, doth purge himſelfe after the example of Chriſt.

t 1. Ioh. 3. 3.

To be ſhort, there be infinite texts touching this point in the holy Scriptures. And though there were no more but this one, which they vtter ſo oft̄e, namely, that the vnrighteous ſhal not inherit the kingdome of God *u*, it might be inough to cō-tent vs withall, and to put vs in feare, and to moue vs to the true and earneſt repentance.

u 1. Cor. 6. 9

But alas, we be ſo loth to yeelde to this point, and our fleſh breedeth vs ſo many hinderances, that we doe what we can to eſchew that burthen, and to ſhake it from our ſhoulders. But in ſo doing what doe we elſe, but ſtriue againſt our own ſoules health, & reſiſt Gods grace, who cōmeth to ſaue vs? howbeit by ſuch meanes as hee himſelfe hath ordained, & by ſuch wayes as he commaundeth vs, & not by meanes or waies of our owne chooſing.

Well ſaid. God hath commanded vs to beleeue in his ſonne, and for our beleeuing on him, he promiſeth vs euerlaſting life: ſo as all they which beleeue in Chriſt taking him for their ſauiour, & applying to themſelues all the benefits which hee hath purchaſed for vs by his death, are in the right way.

But who be theſe beleeuers? Euen they (ſaith the Apoſtle) which walke not after the fleſh, but after the ſpirit *x*, they which take paine to frame thēſelues to the will of Chriſt, into whoſe body they be graf-ted, & vnto whom they be knit together,

x Rom. 8. 1

as his liuely members *y*; they which endeuour to loue God, and to giue ouer the loue of themselues *z*, and of the World *a*, they which haue their whole conuersatiō in heauē *b*, they which loath their former life, & for feare of falling therinto again, do the more watch, & looke the warilier to their thoughts, deuises, words & deeds they which feeling their own weakenesse and infirmity, make incessant prayer vnto God for the spirit of strength & stedfastnes *c*. & which feeling their coldnes and vnlustines, do craue the spirit of feruency & earnestnes, they which in aduersity do keepe them selues from murmuring, and endeuour to be patient *d*; they which bethinke themselues of Gods benefits, and yeeld him thanks for them *e*, they that straine thēselues to succour their neighbours both in bodie and soule *f*, and at a word, they which crucifie the flesh, with the affections and lusts thereof *g*.

y *Ephe.* 3.17
z *Luk.* 9.13
a 1. *Ioh.* 2.15
b *Phil.* 3. 20
c 1. *Thes.* 5 17
d *Rom.* 5.3.4
e *Ps.* 116.12.
f *Rom.* 12.4
g *Colos.* 3.5

Insomuch that they in whō these fruits are not found, ne make nor the talent of faith to preuaile in such manner as I haue told you, cannot be said to be in the number of the true beleeuers & faithful ones, notwithstanding that they pretend some countenance of honestie: and therefore much lesse can those be said to be of that number, in whom the works of the flesh are apparant. *h* *h* *Gal* 5.19

Imputation of righteousnesse.

But some fleshly christian will say still, that as for him, hee is cloathed with the righteousnesse of Christ, that the perfect obedience which Christ hath yeelded to God his Father in satisfying the lawe, is imputed vnto him, as if he himselfe had yeelded it; and to bee short, that hee is

reckoned for righteous by his faith, so as none of all his imperfections are to bee made account of.

If thou listest to beguile thy selfe, thou maist: but it will be to thy harme & confusion. Indeede Christ laieth not our sins to our charge, if we beleeue aright in him neyther shall our imperfections hinder the vertue and efficacye of his death. But to beare thy selfe in hand, that Christ holdeth thee for righteous, when thou giuest thy selfe to vnrighteousnes, and hast none other care but to follow thine owne inordinate lustes: it is not onely a dooing of great dishonour vnto him, but also a scorning of him for his redeeming in thee.

And I pray thee, what man of good and sound iudgement dareth say, that Christ holdeth him for lowly, which is puffed vp with pride? Or for liberall & charitable, which is full of niggardlines, distrust and vnkindnes? or for a louer of God, which is full of selfe-loue, & loue of the world? or for a worshipper of God, which maketh no right account of him? Or for a delighter in God, which hath none other care but to satisfie his owne pleasures and delights? Or for a man mindfull of Gods benefits, which is vnthankfull? Or (to speake more homely) a whooremonger, for a chaste person, or a glutton, & a drunkarde for a sober and moderat feeder? I beleeue that euen thou thy selfe: (if thou consider it throughly) wouldest bee ashamed to think it & much more to speak it. For how is it possible that a man should be righteous without righteousnesse, good without goodnesse, vertuous without vertue?

Saint Iohn saith manifestly, that as Christ

Christ is righteous: so he that worketh righteousnesse is righteous, and that hee which sinneth is of the diuell: yea and he saith moreouer, that the thing wherin the Children of God doo shew themselues to differ from the children of the diuell, is, that the one sort work righteousnesse, & the other sort worke sin. i 1. Ioh. 3. 7

And of a truth I cannot tell how Gods true children, who are all true christians; coulde otherwise be better marked out, than by their applying of thē selues night and day, to do whatsoeuer is pleasant and acceptable to their heauenly Father: whom because they know to bee righteous, they also do wholly endeuor themselues to do righteous things, wherin they shew themselues to be born of him, as S. Iohn sheweth yet further. If ye knowe (sayth he) that God is righteous, know ye also, that whosoeuer worketh righteousnesse, is borne of him k. k 1. Ioh. 2. 29

Moreouer, how can it come to passe, that the true Christians shoulde not giue themselues to righteousnesse, seeing they haue Christs spirit, (for he that hath not Christs spirit saith the Apostle, is no christian) which being holy of himselfe, cannot but driue forward the party vnto all holinesse who he possesseth? It cannot be but that hee must needes bring foorth his fruits, which are l loungnes, gladnes, quietnes, mercifulnes, meeknes, faithfulnes, mildnes, and staiednes. To be short, it can not bee but that he must needs alter the whole man, both within and without, to make a new creature of him l Gala. 5. 22

But see to what point Satan & our own nature brings vs, namely to fall asleep, &

to sooth our selues in our vices, and to make vs to let the bridle lie loose on our necks, & all vnder colour that Christ imputeth not our sins vnto vs *m*: nay, he imputeth them vnto vs, if wee continue in them *n*. For he died not to leaue vs in the still, but to take vs out of them really & in very deed *o*; as witnesseth further Saint Iohn, who telleth vs plainely *p*, that Christ appeared to take away our sinnes.

m 2. Co. 5. 19
n Titus. 2. 12
o Rom. 6. 5
p 1. Ioh. 3. 5

In which place, he intends not to speake (as I take it) of the forgiuenes of our sins past, but to say that Christ doth really, & in very deed, take away their sinning in works, which do beleeue on him; which cannot bee done, but that he must also therewith put into them, and imprint in them, the loue of righteousnes.

Neuertheless, I wil not straine my selfe any further about this matter, which would require a whole booke rather then a Preface. And in good sooth, I had not spoken so largely therof, but that I hoped to doe some men good thereby, who vnder pretence that they deserue not ought at Gods hand, do make so small account of the good works which God requireth at our hāds, that they giue ouer the exercise of all goodnes, and do weede out of their harts al regard of godly life, & of seeking their soules health with feare & trēbling *q*, as they shew wel inough by the sequel.

q Phil. 2. 12

Furthermore, I thought by that meanes to draw on the Readers to the receiuing of this little Treatise the more willingly: wherin, as there is not any thing contayned, but such as may serue to teach vs to order our life well; so was it also requisite to shew, that there is no point of christia-

nitie

nitie in vs vnleſſe we ſet our whole heart thereupon. And on the other part, foraſmuch as the ground herof is how we may folow the example of Chriſt, it were very conuenient to warne chriſtian folk to inforce thēſelues therto, without flattering themſelues & without feeding thēſelues with vaine opinions, that might turne thē from the right way or hinder them in it.

For ſeeing that Chriſts life was not ſet forth vnto vs alonely to make a legend of it, or to make a wondring at it in words but to be followed by vs: it is the marke whereunto we muſt tend, in drawing to perfection ſo neere as is poſſible, and as much as our frailtie can afford. And otherwiſe, ſeeing we be tolled therunto by Ieſus Chriſt himſelfe, not only in words, but alſo by examples, which are as liuely portraitures of the life which we ought to lead here, in waiting for his glorious cōming again, we cannot exempt our ſelues frō it without preiudice of our ſaluation, no nor yet without bewraying that wee haue no liſt to it. For were we rightly deſirous to become happy, and to attaine to the endleſſe life which is promiſed vs in Chriſt, we could not ſhew it better then in taking the way therto, whereby we both may and muſt attaine vnto it.

And that way is none other, than to beleeue in Chriſt, & to walke as he walked. And that is S. Iohns meaning where hee ſaith *, that he which ſaith he dwelleth in Chriſt, ought to walke as he walked, that is to ſay, he ought to indeuor to line as he liued. There are alwaies enow which boaſt themſelues to beleeue in Chriſt, or to be Chriſtians. But the very meane to know them.

* 1. Ioh. 2. 6

Boaſting chriſtians.

them, is to mark whether their whole indenor be to follow Christ or no, which is as the badge of this so excellent profession, or as it were the faire coloured liuerie whereby wee shew and declare our selues to be the same indeed, which wee report our selues to be.

And certes it is not possible that they which are vnited and knit vnto Christ, as his members, should not be touched with a desire to resemble him and to folow his steps. For the very thing wherin the vnion & coniunction are shewed, is that the members doe shewe themselues to be of the self same that the head is. And where that is not doone, it is an euident proofe that the member is rotten, senceless, and void of the life which is in the head.

And in this behalfe I report mee but to the iudgment of man, who is wise inough of himself to attaine easily to this reason.

Not without cause therefore doth S. Paul say, that wee must bee of the same minde which Iesus Christ was of *f*. For thereby his meaning is to do vs to vnderstand, that wee which are members of Christ must be answerable to him in vnity of affection and will. Which thing he teacheth yet more plainly in another place, where he saith *g*, that wee be graffed into Christ after the likenes of his death and resurrection: meaning thereby, that wee which are ioyned vnto Christ as an impe is to the stock of a tree, ought so to liue of his life as there may not appeare any deformity in vs; but that as he hath died, so we must die also: and as hee is risen againe, so we must rise againe likewise, we must die (I say) vnto sinne, & rise againe

f Phil. 2. 5

g Rom. 6. 5

vnto newneſſe of life; for that is the death and the life which he ſpeaketh of.

Which thing I haue ſaid, to the end that we which boaſt our ſelues to be Chriſtes members, ſhold vnderſtand that our vaunting of that title is vaine, if we labour not to reſemble him in al our whole life. And in what things? not in rayſing the dead [u], in giuing ſight to the blinde [x], in healing the ſicke [y], or in faſting forty dayes [z] (for theſe are miracles which hee wrought both by himſelfe, and by his Apoſtles, for the confirming of his doctrine amongſt men, that they might receiue it as heauenly and comming from God: and hee wrought them once for all without any need of hauing them done againe by vs) but in following his vertues, as his faith, his obedience, his patience, his conſtancy, his temperance, his lowlineſſe, his meekneſs, mildneſs, gentleneſs, perſeuerance, diligence, earneſtneſs in praying and thankſgiuing, & many other things.

[u] Ioh. 11. 43
[x] Mat. 9. 28
[y] Marke 2. 3 Luke 5 18
[z] Lu. 4, 2. 3

Al the which he did, not to make a ſhew of them to vs, but to traine vs to the ſame by his owne example; not to impute the after ſuch a ſort vnto vs, that we ſhuld be held for ſuch as he himſelf is, without being ſo indeed: but to the intent that as he did them, ſo we ſhould do them too, as he himſelfe ſaith [a]; & as Peter ſaith [b], to the end we ſhould follow his footſteps.

[a] Mat. 11. 29
[b] 1. Pet. 2, 21.

And how ſhall we know that we be in him & are made partakers of his graces, but by our endeuouring of our ſelues to keepe his commandements? And ſoothly the only meanes to know and to be aſſured in our ſelues that we dwel in Chriſt & Chriſt in vs, is our keeping of his com-

c 1.Ioh.2.3.4 mandements, as S. Iohn teacheth c, adding further, that our knowing that hee dwelleth in vs, is by the Spirit which hee hath giuen vs: because that by that Spirit, we endeuour to follow him, and to frame our selues to his will, whereby we yeeld proofe of the vnion that is betweene him and vs. For euen as the Children of this World, do witnes themselues to be all one with the world, by following their worldly lusts d, ambition, couetousnes, & pleasures, which thing I say also of the members of Sathan; so in like case, the Christians shew themselues to be made one with Christ by his holy Spirit, when they follow Christ step by step, and make his life to serue them, as a most perfect rule to leade their life by.

d 1.Ioh.1.3 15.16.

What remaineth then to be done in this case? Soothly, that we on our part do inforce our selues, by eschuing all slothfulnes, which being hurtfull, & noisome in all things, is most hurtfull and noisome in this behalfe: forsomuch as it is of such importance, that wee cannot neglect it without wilful disappointing our selues of our saluation and soueraigne felicitie.

This way is narrow and rough; I confesse it so, as all Christians doe, & so doth Christ himselfe say it also e. For inasmuch as thereby we must forsake our selues to follow Christ f (which is very painfull & hard to flesh & blood, which desireth nothing but her owne pleasures & commodities) no doubt but we feele it to be very bitter & burthensome. But what for that? Yet must we take that away, without stepping aside one way or other. For that is the only way, which after many labors, &

e Mat.7.14

f Luc.9.23

hard pinches, leadeth in the end vnto life
As for the other way, it is very broad, g Mat.
faire, and accompanied with great plea-
sures, but the end therof, saith he, leadeth
vnto death. Now it is much better to goe
by labour to rest, by tribulation to ioy, &
by death vnto life, then cõtrariwise to go
by rest to labour, by ioy to tribulation, &
by life to death: for looke what thing eõ-
meth last, shall be euerlasting.

What thing thẽ should hold vs back or
hinder vs in this race? If it be the world,
with all the goods, honours, & pleasures
thereof: let vs vnderstand that all those
things passe away *h* like an arrow which is *h* 1.Cor.7.31
shot at a white, the trace whereof is not 1.Ioh.2.17
perceiued any more whẽ it is once past. If
it be the roughnes and vneasines of the
way; let vs consider how there is nothing
so vneasie, nor so rough, which becom-
meth not easie & smooth by cõtinual vse.

If it be the infirmity and weakenesse of
our nature, let vs thinke vpon him which
hath promised to stand by vs, to helpe vs
& to strengthen vs; who being good, will
helpe vs, and being Almightie, will also
strengthen vs, conditionally that we pray
to him continually *i*. Aske (saith he) & it *i* Luk.11.9.
shalbe giuen vnto you, seeke and ye shall
finde, knocke at the doore, & it shalbe o-
pened vnto you. Prouided alway, that we
on our side do straine our selues *k*, for he *k* Mat.11.12
helpeth not them that are idle and do no-
thing. Hee giueth his Spirit: but it is to
such as feeling their owne feeblenes, and
being displeased with it doe earnestly de-
sire and craue his Spirit *l*. To such as no- *l* Luk.11.13
thing aske, nothing he doth giue. It is euẽ
he that worketh in vs; Howbeit, not so

long

long as we our ſelues ſleep, not ſo long as we fold our armes acroſſe, and much leſſe ſo long as we reſiſt him.

The kingdome of GOD (ſaith Ieſus Chriſt) ſuffereth violence [m], and the violent pluck it to them. And who bee thoſe violents? Thoſe which being inflamed with great deſire and zeale to faſhion themſelues like to their head, do offer violence & force to themſelues, to the intent that their nature & fleſh being reſtrained and bridled, may not caſt any impediment in the way of Gods ſpirit, which worketh in them, which feeling themſelues cold and lazie, whether it be in praying to God, or in giuing him thankes for all things, or in any work of godlines either towards God or towards their neighbours, do quicken and ſtir vp themſelues, without ſuffering themſelues to go on, and to be ouercome of their fleſh, which take paines to marke all their owne thoughts and affections, & to reſtraine them frō paſſing their bounds & from roming aſtray ſetting a ſure watch vpon their mind, and following the counſell of the wiſe, becauſe that frō the mind cōmeth the wel-ſpring of al euil [n]: which, knowing howe eaſie it is for them to ſlip aſide at euery leaſt occaſion in the world, do ſet good guarde vpon themſelues continually, laboring to ſubdue & ouercome themſelues: and finally which by Chriſtes ſpirit do inceſſantly crucify the fleſh with the luſts thereof.

[m] Mat. 11. 12.

[n] Mat. 15. 18

And of a truth, wee bee of our owne nature ſo contrary to God and ſo bent to the ſeeking of our owne ſelues, and our affections are ſo heady & vehement, and we be haled vnto euill with ſo great force

by our flesh, that we must not thinke that God can haue his dominion in vs, vnlesse wee vse great force to ouercome and subdue our selues to him.

Yet notwithstanding, there are some nowadayes yea and a great summe, who without taking much paine (I wil not say without taking any at all) cease not for al that to bragge afterward that they be of Gods kingdome, but they deceiue themselues. For seeing that Gods kingdome is righteousnes, peace and ioy through the holy Ghost, as saith Saint Paule *o*, how can it haue place in them, which suffer vnrighteousnes to raigne in them? And verily it is a suffring it to raigne, when they represse it not, according also as they shew in effect by their conuersation, which is no better then the conuersation of those whom they condemne. *o* Rom. 14. 17

I know wel they haue their shifts for it, saying that we haue no power at all, that we shall be flesh still as long as we bee in this life & that we cānot proceed far forward in this great frailtie and weaknes of our nature, but that Christ will supply all our wants, and not lay our sinnes to our charge. Yea verely, but when they say so, or rather flatter thēselues after that manner, perceiue they not how they degrade themseues from the degree of Christians? For if they cannot obey God and doe the thing that he commaundeth, they haue not Christs Spirit *p*; and if they haue not Christs Spirit, then are they not Christians. S. Paul saith well, that the flesh neither will nor can obey Gods law: but yet he addeth therewith, that Christians are not in the flesh, but in the Spirit, You *p* Rom. 8. 9.

bee

be not in the flesh, saith he, but in the Spirit: at least wise, if Gods Spirit be in you. Wherupon it must needs folow, that they which cannot obey God are in the flesh, and those, saith he, cannot please God.

Which reason may serue also to this saying of theirs, that we shal alwaies be flesh. For if we be alwaies flesh, we shal alwaies be stil vnchristian-like, because that to be flesh, and to be Christians, are things that can by no means match together; I mean to be flesh in such wise, as to make none other trade thē to folow a mās own lusts. Forotherwise I deny not but that the flesh is still in vs, so long as we be wrapped in this mortal body, to prouoke vs vnto euill, and to make warre against the spirit; but not to folow the froward motions of it any more. For this standeth true, that whosoeuer followeth thē, is not to be registred in the number of Christians. And therefore S. Paule threatneth euerlasting death to such as liue after the flesh q, specially after they haue beene taught that they be alwaies subiect vnto damnation.

V Who are fleshly.

q Rom. 8. 13

As touching our frailtie and weakness, wherwith they thinke to preuaile continually, against such a[illegible]resse them with their duty: Surely, I confesse with them that it is great, and such as maketh euen the holiest to be ouerthrowen and vanquished oftentimes by the diuell & their owne flesh, which thing they lament and bewaile, but as for to make a shielde or a defence of it, to sooth themselues in their vices, and to take licence to follow their lustes; it is for such folk to do, as seeke all manner of occasion to do euill, & to rid away all regard of vpright dealing & righteousnes,

teousnes, which thing cannot agree with true Christians, whose whole study is to maintaine themselues in good workes, as they that know how il it beseemeth those which professe themselues to bee made cleane by the bloud of Iesus Christ r, to turne backe to the defiling of themselues againe. r Hebr. 9. 14

Moreouer, to say that Christ wil supply all our wants, and not charge vs with our sinnes, whereunto wee haue yeelded our selues so freely and willingly, after wee haue knowne him, seemeth in my iudgement to tend to none other thing, than to make Christ a cloake for our vices, and to take occasion of his grace to flatter and maintaine our selues in them, which cannot bee done without manifest wickednesse.

For seeing that Christ maketh vs partakers of his grace, vpon condition that we shall leade a life both pure, holy and beseeming him, & to bring the same to passe doth promise vs his spirit, so wee aske it of him in faith: if we doe the contrarie, it will not bee without dooing him wrong. Wherethrough it wil come to passe, that we shall bereaue our selues of the benefit of our redemption, and make our selues vnworthy thereof. For (as S. Iohn teacheth vs) Christ his bloud maketh none cleane, saue those which walk in the light as God is light s. s 1. Ioh. 1. 7. 9

But I beseech these men in the name of God, to consider these things aduisedly, and to think earnestly vpon this saying of Christs, that, Not all they which say Lord, Lord, shal be saued, but they which do the will of his heauenly Father t, Neither Mat. 7. 21.

words t

words nor ceremonies do proue folke to be Christians, children of God, faithfull ones, mēbers of Christ, & chosen of God, (which are titles wherewith they decke themselues as with things which belong peculiarly and all onely vnto them) but their deeds & their loue proceeding from a pure heart, from a good conscience, and godly ceremonies that can be deuised, and from an vnfained faith.

Let vs then conclude, that the only true marke of christians and right beleeuers, is loue, without the which, a man may well talke of Christ, and of the Gospell, and he may well haue the sacramentes, and all yet shall be nothing *. * 1. Cor. 13. 1. 2. 3

And would God, that the Christians of our time, as wel the one sort, as the other; (for alas they be deuided asunder) had put it wel in vse, these former yeares. For then should wee not see now so much hatred, hart-burning, cruelty, medling, sedition, part-taking, treason, trechery, desire of reuenge, & other infinite mischiefes that raigne among vs. Neither should bloud haue beene shed after such a sort, and in so great aboundance as it is; and yet still shall be, vnles God vsing his absolute power, restraine mens minds, which are now fiercely bent, and fleshed one against another, so as they may not be able to bring their desires and passions to passe: and that they also on their side do suffer themselues to bee bowed by acknowledging their faults, and by hauing recourse to the remedy of repentance, which is the onely meane to appease Gods wrath so kindled against vs; and at a word doe turne their rage and cruelty into mildnes & charity.

And

And to lay foorth the matter yet more particularly, the Christians are those which crucifie the flesh, with the lusts and affections thereof *x*. The children of God are they that are led by Gods Spirit *y*, and not by the diuels spirit, nor by their owne affections. The faithfull are they, which not only repenting themselues truely, doe trust in Gods mercy through Iesus Christ, but also doe exercise themselues in all good workes, and as saith Saint Peter *z*, doe indeuour to shew in their faith, strength; in their strength, skill; in their skill, staiednesse; in their staiednesse, patience; in their patience, godlines; in their godlines, brotherlinesse; and in their brotherlinesse, louingnes. The members of Christ are they that take paine to frame and fashion themselues like vnto their head, as much as can bee in this life; assuring themselues that it is not possible for the head to be of one will, and the members of another *a*. Gods elect or Chosen, are they that indeuour to be holy and vnblameable before him in loue.

Markes of Christianitie

x Gal. 5. 24

y Rom. 8. 14.

z 2. Pet. 1. 5

a Ephe. 1. 22.

Those, those be the markes whereby a man may and ought to discerne them from the vnbeleeuers, the heathenish, the vnholy, the children and limbs of the diuell, and finally from all kinds of false Christians.

In respect whereof it is not amisse to alledge the saying of Saint Augustine. The wicked man, saith he *b*, may haue baptisme, hee may haue the gift of prophesying, hee may receiue the Sacrament of the bodie and blood of our Lord, hee may beare the name of a Christian, and haue Christs name in his mouth, and hee may haue other vertues: but charitie is the thing which the wicked cannot haue, it is peculiar to the true

b Augustl. de laude charitatis.

true Christians. And therefore (saith hee) let euery man examine himselfe what he loueth *d*, and thereby he shall finde to vvhat Cittie hee belongeth. If hee loue the world and worldly things, that is to wit, fleshlinesse, money, or honour, hee is a citizen of Babylon. But if he loue God, he is a Citizen of Ierusalem. Hee is good and righteous, and therefore he must not doubt, but that God will at that day giue vnto him the crown of righteousnes.

d 1. Cor. 11 21

AMEN.

A. G.

The Fourth Booke of *the Imitation of* CHRIST.

CHAP. 1.

1. *A longing of the soule after God.*
2. *The incomprehensible maiesty of the Lord.*
3. *An exhortation to the loue of God.*

SOVLE.

AS for mee, it is good to drawe neere vnto God. a

O short, and sweet saying, embracing God, and abandoning the vniuersall world! a Psal. 73.

What more can be said? And what more ouer is to be desired? Woulde it not suffice if that were performed which now is spoken? And were o-

The fourth booke

her, yea many other things vttered, should not all in the end be reduced vnto this one thing?

Therefore, my soule, saie thou with the Prophet, *As for me, it is good to drawe neere vnto God* [b].

[b] Ps. 73. 28

O my God, thou art mine onelie felicitie; thou alone art good [c], and sweet vnto mee.

[c] Lu. 18. 19

To speake of thee it delighteth the louer; to thinke of thee, it liketh the religious, whose heart is not fixed vpon the world [d], but hidden with thee in the heauens, to the end that both thou alone maiest bee his true peace [e], and in most ioye; and he not vexed daily in this world, where false concupiscence doth prouoke vnto sin [f].

[d] Mat. 6. 21 Coloss. 3. 1 2

[e] Phil. 4. 7

[f] 1. Iohn. 2 16

O my God, how is hee affected, which is inflamed with thy loue [g]! How doth hee reioyce, that hath no pleasure in any vaine creature!

[g] Rom. 8. 35. 36. &c. 2. Cor. 13. 4. 5. &c.

Are not these the words of such a man in that Psalme, whereout the beginning of my speech was taken, euen these his words?

Whom haue I in heauen but thee [h]? *and I haue desired none in the earth with thee?*

[h] Ps. 73. 25

MAN. MAN. O holie soule, ô zealous soule,

but commonly leaueſt the ſame to be illuded with beaſtly affections, I am the more carefull leaſt that betide me.

But helpe me, O mercifull & gracious God, to repaire the ruins of this mine houſe.

Woe to him from whome thou departeſt away offended. But peace to him vnto whome thou deſcendeſt, and with whome thou abideſt.

I miſerable wretch now placed in the midſt of ſnares, and loaden with the ſhackles of wickednes, what counſell is beſt for me, or what remedie to be vſed, but onely to lift vp mine heauie eies vnto thee, that my crie may be heard in the heauens?

For a polluted conſcience ſhall neuer finde or haue a better medicine, than bitterlie to ſlaie it ſelfe in prayer. And how can extreame tentation more profitablie be cured that it preuaile not, than by powring continuall petitions vnto thee, and by humbling our ſelues?

But who can giue mee theſe bleſſings? I meane to praie and to weepe as I ought to doe. VVhere may I

attaine

attayne that humilitie, and aboundance of teares? Doubtlesse of thee
k Iam. 1. 17. Lord, with whome is mercie [k], and great redemption.

O Lord, my God, the giuer of all
2. Psal. 130. 7 grace [l], graunt that I may, as I am bound, bewaile mine offences, seeme they neuer so small, and to amend all without vaine excuses, aswell those offences which are secret, as those that are well knowen.

Let this mine heartie repentance get me thy fauour again, and prepare vnto well doeing, and to that which tendeth vnto saluation.

CHAP.

The first Booke of the Imitation of Christ.

CHAP. I.

That all worldly things are vain and to be contemned.

He which followeth mee, sayth Christ *a*, dooth not walke in darkneſſe, but hath the light of life: by which words we are inioyned to imitate his manners, and conuerſation, if we deſire truly to be inlightned, and deliuered from all blindneſs of heart. a Ioh. 8. 11

Wherfore it is our parts, moſt earneſtly to conſider what the conuerſation of our Sauiour was.

The doctrine of Chriſt ſurpaſſeth al the learning euē of the beſt men *b*, and a man endued with his ſpirit, findeth an hidden, and heauenly Manna *c* in his words, but for want of the Spirit of Chriſt *d*, many thogh much they heare, yet little they profit by the preaching of the Goſpell. b Io. 7. 46 c Re. 2. 17 d Ioh. 14. 26 Io. 16. 13

Wherefore, if any would fully vn-

derstand, and with pleasure attaine to the knowledge of our Sauiours words, he must indeuour to frame his life after his examples.

What auaileth it thee subtilly to dispute about the Trinitie, if thou lacke humility, and so displease the Trinitie?

Doubtless darke sayings make not an holy man: but a vertuous life bringeth into the fauour of God.

For my part, I had rather finde my self conuerted from sinne, than cunningly define what sinne is.

If thou hast the whole Bible; yea, and the sayings of all Philosophers to at thy fingers ende, what art thou the better if thou be out of charitie and the fauour of God?

e 1.Cor.13.2

Vanity of vanities, and all is vanitie *f*, saue onely to loue and to serue God sincerely.

f Eccl. 1. 2 & 12.8

When all is done, the true wisdom is *g* by contemning the world, to goe on towards heauen.

g 1.cor.1.20
h Mat. 6. 19

It is vanitie for a man to seek transitorie riches *h*, and to trust in them *i*.

i psal.19.6.7 & 52.7
Eccles.2.9.

It is vanity to hunt after preferm̃et and to be puffed vp *k*.

k pro.18. 18
p psalm.62.9

It is vanitie to follow & fauour the lustes of the flesh *l*, which one day thou

Iprou. 6. 25
Gal. 5.16

thou wilt rue full grieuously.

Vanitie it is to desire a long life *m*, and not to care for a good life *n*. m Wisd. 4.8 n Rom. 8.12

It is vanitie to behold the time present, and not to fore-see what will come hereafter *o*. o Sir. 18.23

And vanitie it is to couet those things which passe away most swiftly *p*, and not to hasten thither where is ioy without end *q*. p 2 pet. 3.10 q Reue. 5.16

Forget not the prouerb *r*. The eye is not satisfied with seeing, nor the eare with hearing. r Eccle. 1.8

Wherfore endeuour thou to withdrawe thy selfe from the loue of this world *s*, and looke on things which are not seene *t*. For they which giue the raines to their desires *u*, both defile their consciences with sinne, and slay their soules through Gods displeasure *x*. s Ioh. 2.15 Colo. 3.12 t 2. cor. 4.18 u Iam. 1.14 x Wisd. 1.3 12.15

CHAP. II.

Against vaine-glory in spirituall things.

ALL men naturally desire to knowe: but what is knowledge without the feare of God *a*? a 1. Cor. 13.2

The most simplest Coun- 2. Cor. 8.7

try ſwaine fearing God, is better then a proude Philoſopher which ſtareth vpon the ſtarres, and careth not for himſelfe *b*.

b Luke 12 56,57

Hee which knoweth himſelfe throughly, eſteemeth of himſelfe but lightly *c*, and weigheth nought the prayſe of men.

c Luk. 18.13

If I had all knowledge and had not loue *d*, what would that profit me afore God, who will iudge me according to my deeds *e*?

d 1. Cor. 13.2

e Pſal. 62.12 Matt. 15. 27 Rom. 2.6

Study not ouer earneſtly for knowledge, for that is but a vexation of the ſpirit *f*, and a deceiuing of the mind.

f Eccle. 1. 17 18

For learned men cõmonly would be knowen and counted wiſe *g*.

g 1. Cor. 8

Many things there be, which knowen, but little, if they doe any thing, profit the ſoule, and he is extreamely fooliſh, that caſteth his minde vpon any thing which tends not vnto his euerlaſting wel-fare *h*.

h Mat. 6.33 Luke 12. 31

Much wordes doe not ſatisfie the mind, but a good cõſcience is a *i* cõtinuall feaſt, and maketh a man with boldnes to approach before God *k*.

i Pro. 15.15 1. Pet. 2. 19

k 1. Cor. 15 12 1. Ioh. 3. 20 21

By how much thou knoweſt moe, and better things then other men, by ſo much ſhall thy paines bee greater,

and

& more grieuous *l* than others, vnles thou liue by so much better then other folkes.

l Luk. 22.17
Luke 16.23
Iames 4.7

So then let none art, nor knowledge make thee proude, but hauing knowledge be thou more humble *m*.

m Eccl. 1.18

And if in thine opinion, thou knoweſt much *n*, know thou that far moe things there be which thou knoweſt not: and neuer be proude man, but confeſſe thine ignorance.

Rom. 11. 20
n 1. Tim. 6. 3

Why preferreſt thou thy ſelfe befor others *o*, ſeeing that many there be better learned, and more skilfull then thy ſelfe?

o Ier. 9. 23
1. Cor 1. 19
1. Tim. 1. 7

If thou wilt be learned, and know indeed, then ſtudie to be vnknowen, and to be obſcure *p*.

p 1. Cor. 2. 1

For the true & perfect knowledge is to know and abaſe our ſelues, and he which wil eſteeme lightly of himſelfe, & greatly of others *q*, is doubtleſſe a wiſe and perfect man.

q Phil. 2. 3
Rom. 10. 13

When thou ſeeſt one openly to offend *r*, and grieuouſly to tranſgreſſe, conceiue not by and by better of thy ſelf thē of him, for thou knoweſt not how ſoone thou mayſt fall thy ſelfe *ſ*.

Matth. 18. 4
r Rom. 11. 17

ſ 1. Cor. 1. 2

For in very deede wee are fraile *t*, but thinke none more fraile then thy ſelfe *u*.

t Ia. 3. 2. 13
u Gal. 6. 1

CHAP. III.

Of the true knowledge, or knowledge of the truth.

HAppie is that man whome the Truth it selfe *a*, not letters, nor figures, which vanish, dooth teach. For our owne opinions and senses, doe many times deceiue, and sildome profit vs. What auaileth it subtilly to dispute about obscure and darke thinges *b*, the ignorance whereof, shall be no hinderance vnto vs at the day of iudgement *c*?

Certainely it is egregious folly to bend our wits vnto curious and hurtfull things, neglecting profitable and necessary matters: to haue a thorow insight in prophane things, and to haue no sight at all in Gods will, and word *d*.

What should we passe for tearmes and questions *e*? For hee is rid from sundry opinions, whom the euerlasting Word doth speake vnto.

For by one word all things were made *f*: and one word all speake, one Word which was in the beginning,

aWisd.9.4
Ioh.14.6
b1.Cor.2.1
c2.Cor.2.6
1.Cor.13.2
dMat.13.13
Mat.22.16
eTitus 3.9
2.Tim.2.26
fIoh.1.1.2
Heb.2.10

speaketh

speaketh vnto all, without whom no man *g* can either iudge or vnderstand the truth. g Lu. 10. 22

Now hee, to whome all things are but one thing, which draweth vnto one thing all things, and seeth all things in one thing *h*, doubtlesse abideth both constant in mind, and continually in God. h Ioh. 7. 21 i Ioh. 14. 6

O God, which art the truth *i* make me one with thee in perpetuall charitie *k*. k 1. Io. 4. 16

Many times to read much, and to heare much it irketh me: whatsoeuer I can either wishe or desire, it is in thee *l*. l Math. 23. 8 m Zac. 2. 13

All teachers be ye silent *m*, and all creatures holde your peace *n*, but speake Lord, speake thou onely vnto me. For the nigher one is to himselfe; and the lesse hee wandereth abroad, the more easily he cõceiueth, and the more excellent things, because he taketh the light of his vnderstanding from aboue. n Heb. 12. 19

A pure mind and a constant is not distracted diuers wayes, because it doth all things to the glory of God, & laboreth earnestly to be free from selfe-loue *o*. For, what dooth more hinder & hurt a man, then the vnruly o Mat. 6. 21

affections of the minde *p*.

p Ephe 4.22 Iames 1.13

A good and godly man, before he goeth about any matter, consulteth first with himselfe *q*, and is neuer drawne away by wicked affections, but maketh them to serue at the cõmandement of reason.

q Sira. 37.16

Of all combats, the soreſt is to cõquer our selues; and of all cares, the chiefest should be to were strong against vice, and continually to profit more & more in vertue & holines *r*.

r Eph. 4.11 & 2.13. &c Colos. 2.1.2

The greatest perfection of this life, is not without imperfection *s*, & when we are best learned, wee are ignorant in many things *t*.

s 2. Pet. 3.18 t Rom. 7.18 1. Cor. 13.9

To conceiue modestlie of our selues *u*, is a readier waie vnto happinesse, then earnestly to studie to bee deeply learned *x*.

u Pro. 3.13 Galat. 6.3 x 1. Cor. 13. 2

And yet is not science or knowledge to be contemned, because being rightly considered it is good, and allowed of God *y*. But for all that, the goodnes of man *z*, is better then his knowledge, and a good life is to bee preferred afore learning *a*.

y 2. cor. 12.8 1. Tim. 4.6 z Pro. 19.22 a Sira. 19.23

But because many desire to knowe rather then to please God, it falleth out commonly that they erre, & reap either no fruite, or very little by all their

their studie *b*.

Now would they be as earnest in rooting out vices *c*, and in planting vertues, as they are diligent in proposing questions, certainly both the rude multitude would bee more vertuous, and the learned sort more sage then they are.

Assuredly at the day of iudgemēt, we must tell, not what we haue read, but what wee haue done *d*: and how religiously wee haue liued, not how rhetorically we haue perswaded.

Goe to then, where be now those masters so famous, & so pointed at in their life time *e*, whose places such haue, as perhaps neuer think on thē? In their life time who but they? now where are they: So quickly vanisheth the glory of the world *f*. Now if they had liued according to their knowledge, (and knowne rightly the word of God) then had they studied to their euerlasting prayse and profit *g*.

Alas, how many euen of the learned sort, perish in this world for lack of the feare of God *h*. And because they couet to be rather famous then vertuous, they are carried away with vaine imaginations *i*.

So that in truth, hee which loueth

b. 1. Cor. 4 19. 20.
c Ma. 3. 7. 8 Mark. 12. 35. 36
d Mat. 25 34 Rom. 2. 6 2. cor. 5. 10 Reu. 22. 12
e 1. Cor. 1. 10
f Eccl. 1. 2 & 2. 1. &c.
g Ps. 111. 6
h Esay. 18. 13. 14 and 33. 18
i Ro. 4. 11

The first booke

much *k*, is famous, he which despiseth glory *l*, is glorious: hee which humbleth himselfe is honourable *m*, hee which counteth all things but dung to win Christ *n*, is prudent; and hee is learned indeed which abandoneth his owne will, to do the will of God.

k Col. 2.14 Ephes. 3.17 19
l Math. 23 verse, 8. &c.
Math. 1.4
m pro. 5.33
Luk. 18.14
n philip. 3.8
o Ioh. 7.16 17.18

CHAP. IIII.

Wisedome must be vsed in all our dealings.

BElieue not euerie saying or spirit *a*, but examine the matter wisely by the word of God.

a 1. Ioh. 4.1

For alas, naturally wee are giuen *b*, both to thinke and speake rather ill, then well of others.

b Gen. 6.5

But good men belieue not euerie mans words; because they know how that we are prone alwaies vnto euil *c*, and that the best offendeth with his tongue *d*.

c Gen. 8.21
d psl. 116. 11
Sirac 19.16
Iames, 3. 2

It is a point of great wisedome to be neither heady *e* in our actions, nor obstinate in opinion. As great wisedome is it, neither to belieue euerie mans words *g*, nor by and by to rehearse that which hath been told *h*.

e Tob. 4.18
Iames, 1. 19
f pro. 17.12
g Iob. 12.11 12
Sirac. 12.4
prou. 17.4
h Si. 18.7. 8.

Take

Take Counsell of a godly Man, *i* whom thou knoweſt to keepe the commandements of God, & followe the counſell of the wiſe *k* before thine owne fantaſies. A good life maketh a godly wiſe man *l*.

The more a man humbleth himſelfe afore God *m*, the more wiſe hee is and quiet in all his affaires.

i Sir.17.10

k pro.12.15

l pro.9.19

m pro.1.4

CHAP. V.

How to read and ſtudie the holy Scriptures with profit.

LOOKE in the holy ſcriptures for truth, not for eloquence: & reade them with that minde wherewith they were written, for thine euerlaſting profit *a*, not for a poliſhed phraſe.

Study as wel godly books, though they bee rude *b*, as workes both eloquent for ſtile, and profound for method.

Reſpect not in the Author either learning or ignorance, but let the pure loue of the ſimple truth allure thee to reade *c*: and neuer marke who ſpeaketh, but what is ſaid.

Men die *d*, but the word of God ſhall

a Ioh.5.39

b 1.cor.1.17

c pſal.43.3

d pſ.89.48

e Esay 49. 8 pſal. 100. 5 pſal. 117. 2 f Gala. 2. 6 2 pet. 1. 17 Deut. 10. 17

ſhall ſtand for euer *e*; & God ſundry wayes ſpeaketh vnto vs not reſpecting our perſons *f*.

Many times through our own curioſitie we profit little in the reading of good bookes, whilſt wee ſtand to diſcuſſe thoſe thinges which ought ſimply to be ouer-paſt.

g Esay 66. 2 h Iere. 9, 23 24 1. Cor. 1. 29 31

If thou deſireſt to reape commoditie, reade with all humilitie *g*, ſimplicitie and zeale; and neuer couet to be counted learned *h*.

i Sirac. 6. 36 prou: 13: 20

Be queſtioning alwaies with godly men, and hearken with ſilence vnto their ſayings *i*: be not offended with the darke ſpeech of thine elders: for they neuer ſpeak without cauſe why.

CHAP. VI.

That inordinate and carnall affections muſt be mortified.

a prou: 18: 14 Eſay 48: 22 Ia. 1: 13: 14 b prou: 13: 10 prou: 15: 3. Eccle: 5, 9 c Matth: 5: 3 d Ma. 11. 29 prou: 1: 16 Mat: 11, 10

WHenſoeuer a man doth couet a thing immoderately, ſtraight way his minde is out of quiet *a*.

The proud & the couetous be euer vexed *b*, but he which is poore *c*, and meek in ſpirit *d*, liueth in great eaſe *e*.

Hee which doth not mortifie the

inor-

inordinate affections of his minde *f*, may easily bee carried away to wickednes, and with trifling things bee ouercome.

f Ro. 8.13 Gal.6.8. Colos. 3. 5

He that is weake, worldly, and carnall *g*, can no waies withdraw himself from earthly desires *h*; and therefore when hee resisteth them, it grieueth him; when he is contraried, he fretteth, and if he fulfill his mind, he sinneth, and by and by doth wound his conscience *i*, because he followeth his desires, which in steade of that peace which he looked for, bring continuall disquietnes *k*.

g Ro. 8. 5 &c.
h Gala. 5. ver. 17. &c.
i Iam. 1. 15 Rom. 2. vers 5. &c.
k Pr. 14. 13 Es. 57. 10 11

Wherefore the true quietnesse of minde is attained, not by following, but by resisting wicked affections *l*, and remaineth in him which is feruent, & godly zealous *m*, not in carnall and wordly men *n*.

l 1. Pet. 2. 11.
m Ga. 5. 22
n Ro. 13. 14.

CHAP. VII.

Against vaine hope, and vaine glory.

IT is a vaine thing to trust either in man *a*, or in any other creature *b*.

a Psal. 62 vers. 1. &c. Iere. 17. 5
b Psal. 29. 7. 8.

Be not ashamed to be in subiection to others *c*, for Christs sake,

c Gal. 5. 13

e Esay 49. 8 psal. 100. 5 psal. 117. 2 f Gala. 2. 6 2 pet. 1. 17 Deut. 10. 17

shall stand for euer *e*; & God sundry wayes speaketh vnto vs not respecting our persons *f*.

Many times through our own curiositie we profit little in the reading of good bookes, whilst wee stand to discusse those thinges which ought simply to be ouer-past.

g Esay 66. 2 h Iere. 9, 23 24 1. Cor. 1. 29 31 i Sirac. 6. 36 prou: 13: 20

If thou desirest to reape commoditie, reade with all humilitie *g*, simplicitie and zeale; and neuer couet to be counted learned *h*.

Be questioning alwaies with godly men, and hearken with silence vnto their sayings *i*: be not offended with the darke speech of thine elders: for they neuer speak without cause why.

CHAP. VI.

That inordinate and carnall affections must be mortified.

a prou: 18: 14 F Esay 48: 22 Ia. 15: 13: 14 b prou: 13: 10 prou: 15: 3: Eccle: 5, 9 c Matth: 5: 3 d Ma. 11. 29 prou: 1: 16 Mat: 11, 10

WHensoeuer a man doth couet a thing immoderately, straight way his minde is out of quiet *a*.

The proud & the couetous be euer vexed *b*, but he which is poore *c*, and meek in spirit *d*, liueth in great ease *e*.

Hee which doth not mortifie the inor-

inordinate affections of his minde *f*, may easily bee carried away to wickednes, and with trifling things bee ouercome.

He that is weake, worldly, and carnall *g*, can no waies withdraw himself from earthly desires *h*; and therefore when hee resisteth them, it grieueth him; when he is contraried, he fretteth, and if he fulfill his mind, he sinneth, and by and by doth wound his conscience *i*, because he followeth his desires, which in steade of that peace which he looked for, bring continuall disquietnes *k*.

Wherefore the true quietnesse of minde is attained, not by following, but by resisting wicked affections *l*, and remaineth in him which is feruent, & godly zealous *m*, not in carnall and wordly men *n*.

f Ro. 8.13 Gal.6.8. Colos. 3. 5

g Ro.8.5 &c.
h Gala.5. ver.17.&c.

i Iam.1.15 Rom.2. vers 5. &c.

k Pr.14.13 Es.57.10 11
l 1.Pet.2. 11.
m Ga.5.22
n Ro.13. 14.

CHAP. VII.

Against vaine hope, and vaine glory.

IT is a vaine thing to trust either in man *a*, or in any other creature *b*.

Be not ashamed to be in subiection to others *c*, for Christs sake,

a Psal.62 vers.1. &c. Iere. 17. 5
b Psal.29. 7.8.
c Gal.5.13

sake, nor if thou be poore in this pre-
d Mat. 5. 3 sent life *d*.

Depend not vpon thy selfe, but put
e pro. 3. 5 thy confidence in the Lord *e*. Do thy
part notwithstanding, and God will
f Matth. 25 verse 4 blesse thine indeuour *f*.

Trust not to thine own knowledge,
neither doe thou repose any confi-
g ps. 111. 8 dence in the wit of man *g*, but only in
h psa. 56. 11 the Lord *h* which exalteth the hũble,
i Iam. 4. 6 and bringeth downe the proud *i*.
1. pet. 5. 5

Glory thou neither in thy riches *k*,
k Ier. 9. 13 if thou haue much, nor of thy friends
1. Cor. 1. 31 if they be mightie, but in the Lorde,
l Iam. 1. 17 who both giueth al things *l*, & gladly
m Ier. 9. 23 would giue himselfe afore all things.

Be thou proud neither of thy beau-
tie, or highnesse. For a little sicknes
doth both deforme the one, and con-
n Ieb 2. 7 sume the other *n*.

Like not ouer well of thy selfe, if
thou haue a good wit, least thou of-
fẽd god therby, which gaue whatsoe-
o 1. Cor. 4. 7 uer good thing thou hast by nature *o*.

Thinke not thy selfe better than
p Lu. 16. 11 other men *p*, least God who knoweth
Mat. 7. 3. 4 what is in man *q* condemne thee vt-
q Ioh. 2. 25 terly for thine arrogant conceit.

Doest thou well? Take heede of
pride, God iudgeth not as man doth.
r 1. sam. 16. 7 *r*. For that commonlie displeaseth
him,

him which pleaseth man *f*. f Esa. 55. 8

If thou hast any godnesse in thy selfe, think that another hath more *t*, so shalt thou alwaies retaine the true modestie of minde. t 1. Cor. 14 verse, 3

To debase thy selfe euen vnder all men can neuer hurt thee, but to prefer thy selfe afore one man, may easily condemne thee *u*. u Luk. 18. 11. 12. 13 Mat. 20. 11 12

The humble man is alwaies in quiet *x*, but the hawtie minde fumeth commonly with indignation *y*. x 1. pet. 5. 5. 6 y Iam. 4. 1. 2

CHAP. VIII.

What company is to be followed or refrained.

OPen not thine hart vnto euery man *a*, but cõmunicate thine affairs to the wise & godly *b*. a Sirac. 8. 9 b Si. 37. 12 c Sira. 8. 8 d Si. 13. 24 e pro 23. 3 f Sir. 13. 16 g 2. Sam. 22 ver. 26. 27 h 2. Tim. 2. 2 i Ephes. 4. 11

Acquaint thy selfe with reuerend old men *c*, and delight not much in the companie of youth and strangers.

Flatter not the wealthy *d*, and take heede of the mightie *e*, ioine thee to thine equals which are godly *g*, and do that which is honest *h*, and for the publicke welfare *i*.

Bee familiar with no woman vn-

lawfull-

k Pro, 5.3,8 lawfully k; but generally commend
l Pro. 15, 39 as many as are good *l*.
r. Pet 3. 6
m Phil. 3,30 Wish to be familiar but with God
n Pro, 2. 24 onely, and his holy Angels *m*, and vt-
Pro, 29, 24 terly auoide the companie of some
Sirac, 19, 3 men *n*.
o Ro, 12, 18 Haue peace with all men *o*, but not
1. Thes, 3, 2 familiarity *p*.
p 1. Cor, 5, 9
i sal, 16. 4,5 Many times it falleth out, that wee loue a stranger through the report of others, whom afterwards we hate hauing tryed his conditions. And many times we displease other by our lewd behauiour, whome wee thought we should please right well, if wee had but their acquaintance.

CHAP. IX.

Of Obedience and subiection.

a 1. pet, 2.13 15 IT is greatly for our behoof to liue vnder others *a*, not as wee list our selues, and at more eate liue subiects, than rulers.

b Ephes, 6. 6 Colos, 3.22 Many obey for feare *b*, rather then for loue, & grudgingly, not gladly. But such can neuer haue the libertie of minde, before they obey both for

conscience *c*, & for the Lords sake *d*.

c Rom. 13 5
d 1. Pet. 2 .13

VVhersoeuer thou becommest, looke neuer to liue at ease, vnlesse thou keepe thy selfe within thy calling, and obey thy Superiours.

The opinion and change of places hath deceiued many a man.

Euery man by nature would follow his owne minde, and fauoureth such as are of his opinion: but if we feare God, we will somtime change our mind for quietnes sake *e*.

e psal. 32.14

For who is so wise that he knoweth all things *f*? Therefore trust not too much vnto thine own opinion *g*, but willingly giue eare to the iudgement of others *h*.

Rom. 12. 3
f Rom. 12, 6
1. Cor. 12. 8
g Prou. 3, 5
h Pro. 12, 8 15

And albeit thou stand in a good matter, yet if it be more expedient to haue it otherwise, alter thy minde, and thou shalt doe better *i*.

i 1 Cor. 9. 19. &c.

I haue heard many times that it is easier, yet better, to heare and take, then to giue counsell *k*: & he bewraieth his pride and pertinacie *l*, which will stick in an opinion, though it be good, if wiser then thimself through deeper iudgement and circumstances would haue it altered.

k Pro. 11. 27
l Pro. 21. 9

CHAP. X.

Against idle meetings and vaine talke.

SHun the common meetings of men as much as thou canst. For, to talk of worldly matters *b*, doth greatly hurt vs, mean we neuer so wel

a Mat. 14. 23

b pro. 10. 14

The reason is. We are easily drawn away with vanitie. And for my part, I haue wished many times that I had been both silent and absent.

Now if any would examine the cause why so gladly wee chat & prattle togecher, seeing we seldome speak without offence to God, and hurt to our conscience, he shall finde it to be euen comfort forsooth, and recreation. For the more earnestly we couet & desire a thing, or the more certainly we knowe any euill to be towards vs, the more vehemently we loue to talke and thinke thereof, albeit commonly to small profit or purpose.

For this outward comfort dooth not a little hinder the inward consolation.

Wherefore, wee are to watch and pray *c* that wee spende not the time idly *d*: and if wee wil, or must of necessity

c Mat. 24. 41

d Mat. 12. 36

ceſſity ſpeake, let our ſpeech be good to the vſe of edifying e, that it may e Eph.4.29
miniſter grace vnto the hearers.

To babble much wee ſhould not vſe, both becauſe the cuſtome thereto is naught, and for that in many wordes there cannot want iniquitie. But godly ſpeech greatly auaileth to a vertuous life g, eſpecially where men of like minds and ſpirit are coupled together in the Lord. f pro. 10.19 g pro.10.11 pro.18.21 Luke 6.44

CHAP. XI.

How to come to quietnes in minde, and to a godlie life.

WOuld we not intermeddle a with other mens doings and ſayings, we might liue at great eaſe and quietneſſe. But how is it poſſible that hee ſhould be quiet, which buſieth himſelfe with thoſe matters that touch him not; which picketh occaſion to goe abroad, and little or ſeldome can keepe himſelfe at home? Bleſſed are the meeke b, for they haue much reſt c. a 1.Tim.5.13 b Mat.5.5 c Mat.11.29

In olde time many attained vnto ſingular perfection, & were zealouſlie

lie addicted to the contemplation of heauenly things. And how so? They
dCol.3.5 mortified their earthly members *d*.
1. Pet.2.4 We looſe the bridle to all beaſtly deſires, and care altogether for tempo-
eLuk.21.44 rall traſh *e*. Seldom, if at al, we ſubdue
1.Cor.7.32 our affections indeede, neither deſire we to profit more and more dayly in well doing. If therfore we remaine in
fReue.3.15 religion, either cold or lukewarme *f*, what maruell?

But were we dead vnto our owne
gRom.6.2 ſelues *g*, and not intangled inwardly
2. Pet.1.12 with perturbations, doubtleſſe wee ſhould taſte the vnſpeakable ſweetnes of a godly life, and be inflamed with a burning deſire of celeſtiall things.

For in very deede the greateſt (if not the whole) let from goodnes is, becauſe we are in bondage to vile af-
hRom 6.12 fections *h*, and labour not to followe
Ro.8.1.&c. the foot-ſteps of the faithfull.

Hence it is, that if wee be neuer ſo lightly touched with aduerſitie, wee are meruailouſly diſmaide, and ſeeke
iLuk.8.43 help of man *i*, which commeth from
Mark.5 26 the Lord *k*.
kPſal.44.1. Now would we keepe our places *l*,
lEphe.6.10 like valiant ſouldiers, the Lord would helpe vs from aboue. For he is ready
m2.Cor.12 to aſſiſt them which ſerue him *m*, and

will

will giue vs victory, if wee fight his battell *n*. But if we place our religion in doing these outward things, in short time our religion with them will vtterly decay. n Iam.1.12 o Col. 2. 22

Wherefore the axe must bee layd vnto the root *p*; and our wicked affections cut off; which is the onely way to find rest for our soules. p Mat. 3. 10

If euery yeere we would roote out a vice fr̃ our minds, oh how quickelie should we proue good men! but alas we see by experience, that after many yeeres, wee are worser than when at the first wee professed religion. And he is an holy man counted now a dayes, which can retaine a part of his first & former zeale, yet should the fire of godlinesse increase daily, and be inflamed more and more.

The remedie whereof is, at the beginning to straine our selues, so shall we afterward do al things at pleasure.

I confesse indeed, it is harde to leaue old woonts *q*: and as hard, yea harder for a man to bridle his affections. At the beginning therfore striue with thine inclination, and leaue a wicked custom, least otherwise when you would, you cannot so easily. For it is impossible that wee should vanquish q Luk. 9. 59

quish and subdue mighty, which cannot ouercom light & trifling things.

Oh, if thou wouldest consider what quietnes to thy selfe, & ioy to others thou shouldest bring by godly and good behauiour r, doubtles thy chiefest care would be how to liue in the sight of God religiously, & honestly in the eyes of men.

r Luk. 15. 7

CHAP. XII.

Of the profit gotten by aduersitie.

IT is good for vs some-time to suffer affliction. For it maketh vs to knowe our selues in this World *a*, and to repose no confidence in any creature *b*.

a psal. 19. 67
b Chr. 10. 7
psl. 18. 5. &c.

It is good for vs sometime to be ill spokē of *c*, & ill thought of, although wee deserue not the same. For that bringeth to humilitie *d*, and driueth from pride: And the more earnestlie we call for the testimonie of God in our conscience *e*, when wee are contemned among men, and of no credite.

c Mat. 5. 11
d 2. Sam. 6 10. 11. 12
Rom. 5. 3
e Rom. 8. 16
1. pet. 4. 14

So that euery man ought so to depend vpon God *f*, that he neede not

f psal. 9. 4
2. Cor. 1. 9

care

care for any worldly comfort.

For a good man the more hee is troubled, either outwardly in body, or inwardly in minde, the more hee considereth how greatly hee standeth in neede of Gods assistance, without which, he seeth he can do no good g. Then hee sorroweth and sobbeth, & desireth to be deliuered from miserie: then it grieueth him to liue anie longer h; and wisheth to bee loosed, and to be with Christ i, and then hee perceiueth ful well, that in this life we cannot finde perfect peace, and securitie k.

g phil. 2. 13
h Rom. 5. 21
i phil. 1. 24
k Ioh. 16. 33 Reue. 7. 16

CHAP. XIII.

That no man either is, or hath bin without tentation, and how both to suffer & resist the same.

AS long as wee liue in this World, wee cannot bee without tentations, and troubles And that made Iob to call mans life here on earth a, the dayes of &c.

a Iob. 7. 1

Wherefore it standeth euery man vpon to thinke hereof, and to watch in prayer b, that the deuill haue no vantage against vs, which neuer sleepeth

b Mark. 36 Matth. 26. 41

peth, but rangeth about alwaies seeking whom he may deuoure *c*.
c 1.pet.5.8
Reu.12.12
d Sirac. 2.1
1.cor. 16.13
Heb. 12. 8
e Iam.1.21
f Heb.12.11
Psl. 119.67
g Iob.5.17
Wisd. 3. 5
h He 12. 5
Sirac.8. 12
i Pet.1.6 7
Iudg. 8.25
k Lu. 8.13
Heb. 12. 8
l Iam.1.14
m Psl.51. 5
n Gē 2.24
o Mat. 26.
17
p Mat.6.56
q Es.30.13
Luk.11.18
Iam. 1. 2. 3

The best man is tempted somtime *d*; and to be vtterly without tentation it is impossible.

Yea expedient it is sometime that we be tempted *e*, though we like not thereof *f*; for thereby wee are humbled, purged *g* and instructed *h*.

All the holy Fathers haue endured tentation, and been schooled thereby *i*, but they which fainted vnder the same, are vtterly cast away *k*.

There is no calling so holy, nor place so solitarie, but you shall finde there both trouble to trie you & aduersitie to disquiet you; no, let not man look in this life to be free from tentation. For wee haue that in our selues which tempteth vs *l*, insomuch as we are borne in concupiscence, & conceiued in sinne *m*.

Tentations come vpon tentations, miseries vpon miseries, and alwaies we haue somwhat to suffer: because we are fallen from the estate of our felicity.

Many whilst they shun some troubles, fall into worser *o*. For they are not auoided by flight only *p*, but by patience *q*; and true modestie maketh

keth to preuaile ouer enemies.

He which onely outwardly shunneth tentations, and plucketh not vp the root frō whence they doe spring, is so far frō escaping them, that they assaile him the sooner, & make him much worser then he was before *r*.

By sufferance, through Gods grace thou shalt more preuaile *s*, than by stubbornnes and resistance *t*.

In thy troubles vse counsell. If thy neighbour be afflicted, giue him no ill word *u*, but cōfort rather *x*, which thou wouldest haue thy selfe, if thou wert in his case.

The cause of all wicked tentations is inconstancie of mind, and lack of faith *y*. For as a ship without a stern, is carried to and fro with winde and weather; so the wauering *z* and vnconstant man is diuersly tempted.

As fire trieth yron, so tentation trieth man. What we are able to do we know not many times, but what wee are tentation shewes *b*.

To auoid tentatiō it is good to be circumspect at the beginning of the same. For the enemy is the more easily ouercome, when wee shut the doore of our vnderstanding against him, and meet him at the threshold

r Ma. 12. 45 Heb. 6. 4
s Rom. 5. 3 Iam. 1. 12
t 1. Cor. 10 10
u Gal. 6. 1
x Iob. 6. 14
y Ma. 8. 26 Mat. 18. 31
z Iā. 1. 6. 8
a Wis. 3. 6 Sirac. 2. 5
b 1. Cor. 3 13 Iam. 1. 12

as ſoone as he begins to knock. And therefore ſayde a certaine Poet right well to this effect *c*.

c Ouid in his 3. booke De arte amandi. *Leaue before thou ſpeak, & vſe phiſicke or euer thou be ſicke.* Sira. 18. 18

If thou beeſt ſick preuent the worſt,
And ſeeke for remedy at the firſt.
For when a ſickneſs hath taken root
If thou take phyſick it wil not boot.

For firſt commeth into our minds a bare cogitatiõ of euil, then followeth a ſtrong imaginatiõ, out of which proceedeth a wonderful delectation, wicked motions, and aſſent vnto ſin: and ſo by little and little, the malitious enemy entreth in, when at the firſt he might eaſily be kept out.

The ſteppes to ſinne.

Wherby this we get, that the longer we tary before we reſiſt, both we are the weaker when we do reſiſt, and our enemy the ſtronger whome we muſt reſiſt *d*. Som as ſoon as they begin to amend their lives, others at their end, and diuers al their life time are tempted and afflicted: againe there bee, which are but lightly aſſaulted, which thing God, who worketh all things for the ſafety of his Elect *e*, bringeth to paſſe according to the wiſedome and equity of his heauenly will.

d Iam. 1. 14

e Rom. 8. 8

And therefore wee muſt not deſpaire when wee are tempted, but ſo much

much the more earnestly pray vnto god, that he would vouchsafe to help vs in all extreamities, &, according to the words of Paul *f*, giue issue that we may be able to beare our tentation. f 1.cor.10.13

So then in all tentations and troubles, let vs humble our selues vnder the mightie hand of God *g*. For hee exalteth the humble and meeke *h*. g 1.pet.5.6 Iames 4.10.

In aduersitie man is tried, how hee hath profited in well doing, and so he getteth not only fauor before God *k*, but also fame among men. For it is no great thing for a man in prosperitie to seeme deuout & zealous: but hee which continueth patient in the time of aduersitie *l*, will doubtles, proue a perfect man. h Iames 4.6 prou.3.34 i 2.cor.3.13 k 1.pet.1.6 l Rom.5.8 Iames 1.3

Many ouer-come great troubles, which are ouercome by small, and daily: but such cannot trust to themselues in great, which are so weake in trifling things.

CHAP. XIIII.

Against rash iudgement.

LOoke warily into thy selfe, and iudge not other men *a*. For in iudging others, wee labour vainely, erre commonly, and a Matth.7.2 Luke 6.37

b Iam. 4. 11 easily offend *b*; but in iudging and
c Cor. 11. 13 examining our selues *c* wee reape singular commoditie.

As we fancie a thing, so wee iudge thereof, and blinded with priuate affection, we commonly giue partiall
d Rom. 2. 1 sentence *d*.

Now were the loue of God alwaies our onely guide; our senses, which are enemies to trueth, would not so easily trouble vs. But cõmonly somewhat either lurketh within, or chanceth without, which carrieth vs away.

Many in their doings vnwittingly seeke themselues, which are so long quiet in mind, as they inioy all things according to their wish: but if any thing fall out otherwise then they would, they chafe, fret and fume.

Great dissention riseth many times euen among friends & countrimen, yea among the godly & zealous to, through diuersitie of opinions. For such is our nature, wee can hardlie breake an old custome; and further then he seeth will no man gladly go. But if we cleaue, or depend more vp-
e Ioh. 3. 3, 4 on reason and sence *e*, then vpon that vertue which bringeth vnder the obedience of Christ, let vs neuer looke to be inflamed with the light of gods holy

holy spirit. For God will bee serued not with a peece of man, but with whole man *f*, neither doth he allowe reason to iudge of religion. f Deut. 6. 5 Luke. 10. 27

CHAP. XV.

Of the workes of Charitie, and how to doe good workes.

WEe ought not to doe wickedly for any thing *a*, nor for any mans sake *b* albeit in respect of the weake *c*, a good worke may be vndone sometime, or done otherwise. And that is not to neglect a good worke, but leaue one good work to do a better. If thou haue not loue, thine outward deedes profit nothing *d*: if thou haue loue, be thy workes neuer so small & simple, they profit much. For god respecteth not what is done, but how & with what affection a thing is done *e*. a Rom. 3. 8 b Rom. 8. 38 c 1. Cor. 9 20, 21, 22 d 1. Cor. 13. 3. e Luke 7. 46

He doth much that loueth much *f*. He doth much that doth a thing as it should be done *g*. And he doth so, that seeketh the common wel-fare before his owne profit *h*. f Luke 7. 47 g Mat. 26. 10 h 1. Cor. 13. 5

It many times seemeth a charitable deede, which indeed is a carnall. For that which is done, as commonly Carnall works what

works are done, either of affection, or desire of gaine, or hope of reward, which are carnall inclinations, is doubtles a carnall, and not a charitable worke.

Fruites of Charitie.

A man indued with perfect charity serueth not his owne turne, but onely in al things seeketh the glory of god. *i* He enuieth not *k*. For he loueth no priuate ioy *l*, neither will reioyce in himselfe, but in the Lord *m*, whose blessing he desireth before al things. He ascribeth no goodnesse vnto any, but acknowledgeth all thinges to come of God, from whom euery good gift & euery perfect gift doth proceede *n*, & in whom all the Saints doe rest in perpetuall blisse *o*. Finally, he which hath but a sparke of this true charitie, accounteth all worldly things but meere vanitie *p*.

i 1 Ioh. 2. 15 James 4. 4
k 1. Cor. 13. 4.
l Iere. 9. 23
m 1. Cor. 1. 31.
n Iam. 1. 17
o Rom. 7. 25
p Eccl. 1. 13 Phil. 3. 8

CHAP. XVI.

That men which offend, must be borne withall sometime.

THat which thou canst not amende, neither in thy selfe, nor others, must patienly be suffered *a*, till GOD otherwise worke *b*.

a 1. Thes. 3. 14
b Isa. 10. 14

Thinke

Thinke with thy selfe, that perchance God doth it to try thy patience *b*, without which our merits do little auaile: notwithstanding in thy troubles, thou oughtest to beseech almighty God to assist thee with his his grace, that patiently thou maiest endure his crosse, and triall *c*.

b Ro. 5. 3. 4 Iames, 1. 3. 4

c Luke, 17. 5

If any, beeing diuers and sundry times admonished, will not amend *d*, deale with him no more, but commit the whole matter to GOD, that his will, and glory may appeare in all his creatures *e*, which knoweth well how to turne all things to the best.

Iames, 1. 5
d Tit. 3. 10

e Mat. 6. 10.

Endeuour thy selfe patiently to beare the faultes and infirmities of other men, whatsoeuer they be *f*, for so much as thou art faulty thy selfe *g*, and must bee borne withall. And if thou canst not be such as thou wouldest be, thinkest thou to make another according to thy mind?

f Gal. 6. 1. 2
g Iames, 3. 1

Wee wish that others were godly and yet wee amend not our selues *h*. We would haue others seuerely corrected *i*, which wee refuse our selues. We finde fault with the licentiousnes of others, and we our selues will not be gaine-sayd: Wee seeke that others should be bridled by lawes, and wee

h Mat. 7. 3. 4 Rom. 2. 1. 2
i Math. 7. 1

works are done, either of affection, or desire of gaine, or hope of reward, which are carnall inclinations, is doubtles a carnall, and not a charitable worke.

Fruites of Charitie.

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James 4. 4
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h Mat. 7. 3. 4. Rom. 2. 1. 2.

i Math. 7. 1.

our selues refuse obedience. Whereby it is euident, how we loue not our neighbour as our selues *k*.

k Mar. 7. 12 Luk. 6. 31

If all were perfect what should we suffer at other mens hands, for Gods sake *l*? but now it pleaseth God, that we must beare one anothers burthen *m*, & that becaus no man is without fault, no man but hath his burthen, no man that can liue by himselfe, no man but lacks aduise sometime, and therfore we ought to suffer one with another *n*, to comfort one another, to help, instruct, and admonish one another.

l Mat. 5. 10 1. pet. 4. 14

m Gal. 6. 2

n 1. Cor. 12 verse, 26. &c.

And neuer shal the vertue of a man be so knowne, as by occasion of aduersitie *o*. For, occasions make not a man fraile, but shew what he is *p*.

o Iam. 1. 12

p 1. pet. 1. 6. 7

CHAP. XVII.

The way to quietnesse, both temporall and eternall.

THou must bridle & break thy wil in many things, if thou wilt liue a quiet life *a*: And if thou wouldest stand vpright, & go forward in godlines, account thy self in this world but a banished man and a pilgrim *b*. And if thou desire to be a Christian, thou

a psal. 120. 7 Matth. 5. 5

b psa. 119. 19 Heb. 11. 15 1. pet. 1. 17

must proue a foole before men, for Christs sake *e*.

A hood or a shorne head maketh not a religious man; but an alteration from vice to vertue, and a mortification of the lusts.

He which loueth any thing besides God, and the saluation of his soule *f* shall find nothing but miserie & sorrow.

And let not him looke to be long in quiet, which laboureth not in the sight of man to be most abiect & inferior to all *g*. For thou art in this life to serue *h*, not to rule, and called to suffer *i*, and to labour *k*, not to loyter and to liue at pleasure.

For men are tryed in this world as gold is in the furnace: and let no man looke to stand heere vpright, vnlesse with all his heart he humble himselfe for the Lords sake *m*.

e 1. Cor. 11 verse. 23
1. Cos. 3. 18
Eph. 4. 22
Rom. 13. 12
13. 14

f psal. 1. 19
29

g Iam. 4. 6
h Mat. 10. 24
Mat. 20. 28
phil. 4. 2. 7
i Luk. 9. 23
k Gen. 3. 19
l Iob. 23. 10
Wisd. 3. 6

m 1. co. 4. 10

CHAP. XVIII.

The vertuous life of the holy Fathers.

BEholde the examples of those holy fathers, in whome religion and perfection did shine, & you

shall easily perceiue how little, and in a manner nothing, it is, which we do. Alacke, what is our life compared with theirs.

Those holy men and friends of Christ, did serue the Lord in hunger and thirst *a*, in colde and nakednesse, in wearinesse and painefulnes, in watchings and fastings, in praiers & meditations, in manifolde persecutions and troubles *b*.

2. Co: 6. 4

b Heb. 11. 36

What and how great miseries did the Apostles, and Martyrs, and Confessors, and Virgins, and all which at any time followed the steps of our Sauiour Christ, endure? for they hated their liues in this worlde, that they might saue them for eternall life.

c Iob. 12. 15
Mat. 16. 25
Luk. 9, 24
Luk. 17. 13

O what an hard and seuere life did those holy Fathers leade in deserts? what long and greeuous tentations suffred they? How often did the enimie assaile them? How zealously did they offer the sacrifice of prayer vnto God? With what seuerity did they tame their bodies; what studie spent they to profit in religion: what conflicts had they with vices & wickednes; how vprightly did they spende their time before God?

In the day time they labored, in the night

night they praied, and at no time ceased they from deuout meditations *d*. Finally no time was idly spent, and all houres that they consumed seemed very short, insomuch that many times for to profit their soules, they little did regard the releefe of their bodies *e*. And as for wealth, authority, promotion, friends, & kinsfolks, they renounced them, together with all worldly things.

So that in mans eyes they were poore *g*, but in the sight of God, & in respect of their vertues most mightily rich; outwardly they seemed needie *h*, but inwardly they were refreshed with Gods heauenly grace, and comfort *i*, in the world meere strangers *k*, but to Christ friends, & familiars *l*, in their owne iudgement most vile *m*, & odious to the world *n*, but to almightie God deare and precious *o*.

They were humble and obedient, and friendly and patient: Whereby they found good successe in the spirit and grace before God *p*.

Therefore should all godly men follow their steps, & be more moued by the example of thē to vertue, than of luke-warme Christians, though they be infinite, to wickednes.

d Eph. 6. 18 Colos. 4. 2

e Mat. 14. 15 Luke 9. 12
f Ma. 16. 20 Mar. 12. 28

g Matth. 5. 5

h 2. Co. 6. 10

i psal. 94. 19
k Ioh. 16. 2
l Ioh. 15. 15
m Ioh. 13. 6
n Ioh. 5. 19
o Ioh. 16. 20

p 2. Cor. 4. 13. 14.

Oh

Oh what zeale had the godly in the
q Act. 4. 10 primitiue Church *q*, what deuotion
r Act. 1. 46 to praier *r*? what contention to excell in well doing? what seuere discipline? what reuerence, yea what obedience shewed they to the doctrine of their teachers? Their monuments to this day shew, that they must needes bee most singularly perfect, which haue
f Hebr. 11 verse 33 so valiantly subdued the world *f*.

But now adayes if a man can but keepe himselfe from grosse offences, or refraine from reuengement, hee is accounted a good and perfect man.

O the securitie of our time, which haue so quickely declined from our
t Rene. 2. 4 first heate *t*, and loathed life, becaus
u Reu. 3. 16 we are luke-warm *u* and weary *x*: but
x Mat. 24. 48 surely it is a manifest argument that we are dead from well doing, which see so many examples of godly men before vs, and follow none of them.

CHAP. XIX.

The exercise of a true Christian.

THe life of a Christian should be adorned with all vertues, that he may be inwardly such as hee outwardly appeareth

to the world *a*: yea more vertuous should he be, then he seemeth, in as much as God seeth out hearts *b*, who we must intirely reuerence whereso-euer wee are, and before whom we must walke vprightly as Angels.

a Mat. 5. 4 16. 20, 27 48
b 1. Sā. 16. 7 psal. 35. 15

Euery day wee should renounce our minds *c*, and as though we were but newly conuerted from sinne, we ought to inflame our zeale and say:

c Rom. 12. 2

O my Lorde and God assist me, I humblie beseech thee, in this my good purpose and zeale; & giue mee grace euen at this present time godly to enter into thy seruice. For what hitherto I haue done is nothing.

In this our race and going forward in godlinesse, wee must vse great diligence, if wee minde to finish our course as we should. For if he which coragiously goeth on, is tyred many times, what wil becom of him which either seldome or faintly setteth forward?

Many things cause vs to chaunge our good mindes: but wee neuer so lightly omit spirituall exercise, but we greatly hinder our selues thereby.

The purpose of the iust dependeth vpon the fauour of God *d*, not vpon their owne Wisedome *e*, on whom they

d Phil. 2. 13.
e Prou. 3. 5.

they trust in all their enterprises. For
f Pro. 16. 9 man may purpose *f*, but God disposeth : neither can man of himselfe bring any thing to passe.

If wee omit our accustomed exercise, either for religions cause, or to profite our brethren ; we may easily attaine thereunto againe : but if carelesly of sloth, or faintnes of mind we neglect the same, we do both highly displease God, and greatly indamage our selues *g*.

g Iam. 1. 22 Let vs doe our best, yet shall we of-
h Iam. 3. 2 fend in many things *h*. Albeit it will bee good to shoote at some certaine thing, and especially against those vices, which hinder vs more then others. Wee must examine and set in order, as well outward as inward things, for both are necessary to our
i Ephes. 4. 20 proceeding *i*.

If thou canst not at all times take an account of thy selfe, yet do it somtime, and at the least once a day, to wit, at morning and at night.

In the morning consider how thou wilt spend thy time till euening : and at night call into mind how thou hast
k Psal. 12. 14 past the day, and what thy thoughts *k*, words, and deedes haue beene. For therby we commonly both displease

God

God and offend man.

Girde thy loynes like a man *l* against Satan *m*, bridle thy riotous appetite *n*, so the more easily shalt thou bring vnder all the vnruely desires of the flesh.

l Eph. 6. 14
m 1. Pet. 5. 8
n pro. 23. 3

Be thou at no time idle altogether *o*, but alwaies either reade or vvrite, or pray, or meditate, or doe somewhat for the publicke welfare.

o pro. 6. 6

The body must bee exercised with iudgement. For all exercises be not for euery man. Priuate exercise must not be vsed in a publick place. Albeit thou art to take heed that thou bee not to publicke slow, and swift vnto priuate; but hauing done thy dutie according to thy calling, if any leisure bee gotten; betake thee to thy selfe, as thy profession doth require.

All men cannot vse one exercise; but that is for some, which is not for others.

Againe, according to the diuersity of times we think of exercises. For, some like vs on holy dayes, some on working dayes, some in the time of warre, some in the time of quietnes, some we mind when wee are pensiue, and some when wee reioyce in the Lord *p*.

p 2. Cor. 1. 3

Good

Good exercises should oftentimes be renued, especially on holy-dayes, as though wee were then departing out of this life, & going to the euerlasting dayes of rest. And therfore at such times especially we should shew our selues most deuoute, and most carefully execute Gods hestes; looking, as it were presently for a reward of our labor from God. Which if it be deferred, let vs think with our selues that wee are not sufficientlie prepared, but vnworthy so great glorie to bee reuealed vnto vs at a time conuenient, and prepare our selues more diligently to our end.

Happy is that seruant saith our Sauiour Christ *p*, whom the Lord when hee commeth shall finde watchfull: know ye of a truth, be wil make him ruler ouer all that he hath.

p Luk. 12. 43. 44.

CHAP. XX.

Of Solitarinesse, and Silence.

SEeke a conuenient time to meditate: and oftentimes call the benefits of God into mind.

Omit curious things: and choose such

such matter as may rather stir vp thy mind vnto godlines, then busie thee too much.

Withdrawe thy self from speaking vainely *a*, from gadding idly, from listening vnto rumours & nouelties; and thou shalt find good leisure, and sufficient for thy spirituall exercise, & that after the example of the most godly, who shunned the company of men, as much as they might, & chose to liue apart vnto God. a Mat. 12. 36 phil. 4. 8. 9

One sayd *b*, I neuer came amongst men, but I departed more wicked than I was before. And this we finde true when we talke much together. b *Seneca.*

It is easier to be altogether silent, then not to exceed in words; and to tarry at home, then not to offend abroad, it is easier.

Wherfore, he which would be zealous and godly, must auoyde company *c*.

No man safely doth goe abroade, but hee which gladlie can abide at home, no man safely doth gouerne but hee which gladly can bee in subiection *d*, no man safely doth commaund, but he that hath learned willingly to obey *e*, no man safely is merry, but he that hath a good conscience *f*. c Mat. 14. 23 Mar. 6. 46 d Mat. 20. 26 e Rom. 13. 1 Colos. 3. 22

f pro. 15. 13 science *f*; & no man safely can speak, but hee that willingly can holde his peace.

And yet hath not the securitie of good men, at any time been without g pro. 28. 14 the feare of God *g*: neither did their excellent and heauenly giftes, make them any whit proude, but the more humble *h*. But the securitie of the h Ro. 12. 14 wicked, as it ariseth of pride *i*, so it i pro. 28. 25 k Esa. 48. 12 turneth to their destruction *k*.

Neuer looke to liue at thine hearts ease in this world, seeme thou neuer l Esa. 34. 19 so godly and religious *l*.

It falleth out many times that they fall grieuously through pride, which in mans opinion were most religious m Lu. 18. 10 n ps. 119. 67 men *m*: whereby it is euident, that o 2. cor. 12. 7 tentation is verie good for some *n*: both to keepe them from pride *o*, & outward consolation.

O, if man would auoid vaine plea- p 1. Ioh. 2. 15 sure, and not loue the world *p*, what 16. 17 a good conscience should he alwaies retaine? If man would cast away all vaine cares, and thinke onely vpon heauenlie things, and trust wholly in q psalm. 3. 1 Esay. 16. 4 God *q*, what a continuall ioy should he feele in his minde?

No man shall finde any spirituall comfort, except hee occupy himselfe dili-

diligently in ſtirring vp his mind vnto godlines *r*, the which thou ſhalt the more eaſily attaine, if thou enter into thy chamber *ſ*, & ſhut thy ſelfe from troubles of the world, as it is written *t*: Examine your owne heart vpon your bed, and be ſtill.

r Eſa. 26.8

ſ Matth. 6.6

t Pſal. 4.4

For commonly thou ſhalt finde that in thy cloſet, which thou woul-dſt leeſe abroade.

The more thou vſeſt thy Cloſet, the more thou wilt like it: the leſſe thou commeſt thereinto, the more thou wilt loath it. But frequent the ſame rightly, and tarry therein at thy firſt conuerſion from wickednes, and afterward thou ſhalt doe it with exceeding pleaſure.

Solitarineſſe and quietnes, is good for him that would proceede in vertue, and learne the myſteries of holy ſcripture. For there ſhall he find euen flouds of teares *u*, whereby hee may waſh & cleanſe himſelfe euery night, that hee may by ſo much bee nigher vnto his Maker, by how much hee is farther from the reſort of men.

u Pſal. 6.6

So that God with his holy Angels commeth vnto him, which withdraweth himſelfe from his friends & acquaintance.

It is better to liue in a corner, so a man haue a regard to himselfe, then without care of his owne saluation euen to worke miracles x.

x Mat. 7. 22 1. Cor. 13. 2

It is no shame but praise for a godly man seldome to goe abroad y, to shunne to be seene, and not to loue to see.

y psa. 102. 6

Why lookest thou on that, which is not lawfull for thee to haue z. The world passeth away, and the lustes thereof a.

z Exo. 20. 17

a 1. Ioh. 2. 17

The desire of pleasure maketh thee to roaue abroad; but when the pleasure is past, which is quickely gone, what getteſt thou thereby but repentance, and a wandring soule?

1. Cor. 7. 31

A merry out-going, bringeth commonly a mournfull returning home, & a merry euening watch, is signe of a lowring morning; euen so the ioy of this world entreth pleasantly, but endeth bitterly b. What canst thou see in another place, which is not heere? Beholde the heauen and the earth, and all the elements, for of those do all things cõsist: What seest thou in any place that abideth euer?

b pro. 14. 13 pro. 23. 31 c 1. cor. 2. 31 1. Ioh. 2. 17.

Perchance thou thinkest to satisfie thy selfe with contemplation, but thou shalt neuer doe so.

What

What if thou sawst euen all things before thine eyes? it were but a vaine sight *d*. d Eccl.1.14

But lift vp thine eyes man vnto God *e*, and aske pardon for thine offences. e psal.25.1 psal.121.1

Leaue vaine things to vaine folks, and giue thou thy mind to do the wil of God *g*. f Sira.17.23 g Deut.11.1.

Shut thy selfe within thy doore *h*, and call thy wel-beloued Iesus vnto thee *i*. Tarry with him in thy chamber, for elsewhere thou shalt neuer find so great quietnes. Eccl.3.12 h Mat.6.5 i Cant.8.14 and 3.4

Haddest thou not gone abroade nor listened vnto rumours and tales, thou mightest the better haue enioyed quietnes: but nowe because thou giuest thine eares to heare newes, thou art troubled greatly, and vexed in mind.

CHAP. XXI.

Preparatiues vnto godlinesse.

WILT thou come forward in godlines? Then feare God *a*, & be thou not ouer-loose in behauiour, nor giuen to any vaine pleasure *b*, but keep vnder thy sences by a prou.1.7 psal.19.19 Sirac.1.16 b prou.9.17

by discipline.

Prepare thy selfe to vnfained repentance *c*, and thou wilt proue religious. For repentance bringeth vnto godlinesse, and negligence quickelie doth forgoe the same.

c Rom. 2. 12

It is maruaile that any man can hartily reioice in this life, which considereth his banishment, and the manifold perils of his soule *d*.

d 1. Pet. 1. 6

Through the weakenes of our minds & security, we feele not the sorrowes of the mind, but oftentimes we laugh when indeed we should weepe *e*.

e Matth. 5. 4 Luke 6. 21

There is no true liberty, nor good mirth, but in the feare of God ioyned with a good conscience *f*.

f 2. cor. 1. 3. 4 Prou. 15. 15

Happie is that man, which casting off the lets of all wordly busines, can giue himselfe wholly to the stirring vp of his mind. Happie is he that can keepe himselfe from all those things, which may either defile or burthen his conscience *g*.

g 2. Cor. 8. 9 2. Tim. 2. 1

Fight like a man *h*, custome is ouercome by custome.

If thou mindest not to meddle in other mens matters, they for their parts, will not meddle in thine.

Take not vpon thee another mans charge, neither trouble thy self in the

affaires

affaires of thy betters.

But looke vpon thy selfe *i*, and before thy deerest friends giue thy selfe counsell. i Math. 7. 1

If thou lack the good will of men, take it not heauily, but if thou behaue not thy selfe well, and circumspectly as becommeth the seruant of God and a true Christian *k*, howle and weepe *l*. k Luke. 8. 21 Rom. 2. 8. 9 l Iam. 5. 1

It is good for a man not to haue much comfort in this life, especially worldly comfort. As touching heauenly, if we either feele it not at all, or but seldome, the fault is in our selues, which neither seek occasions to stir vp the mind, nor forsake transitory, and externall comfort *m*. m 2. Cor. 1. 9

Thinke with thy selfe not onelie that thou hast not deserued any heauenly cõfort, but also that thou doost deserue great miserie and affliction *n*. Heb. 12. 1 n Lu. 18. 13

A man set on fire with the sparkes of true godlinesse, loueth not *o*, but loatheth the world *p*; and all that is therein *q*. o 1. Io. 2. 15 p phil. 3. 8 q 1. Io. 2. 16

A good man continually findeth occasion to weepe and mourne. For whether he behold himself, or other men, hee seeth that no man liueth without misery in this world. Yea the more

more earnestly hee considereth himselfe, the more aboundantly doth he
r Lu. 23. 28 shed teares r. And indeed our manifold
f Esa. 59. 2 sinnes and transgressions f wherwith wee lie so wrapped, that hardly we can behold celestiall things, shold prouoke vs so to doe.

t Sira. 7. 36 Thinke more often of thy death t, than of a long life, & doubtles thou wilt giue thy selfe more earnestly to repentance, then thou doest. Againe call into thy mind the paines of hell,
u Si. 18. 23 when God shall turne away his face u and it will make thee both to lament thy sinnes, and to take aduersitie in good part.

x Pro. 14. 9 But because these things come not into mind x, and we follow the vaine pleasures of this transitory world, we goe on, God knowes, coldly and slowly in religion, for lacke of the
y Gal. 5. 18 Rom. 8. 12 Spirit of God, whence it is that our wretched bodies doe so earnestlie complaine.

Wherefore make thy humble petition vnto Almighty God, that hee would inflame within thy breast his heauenlie fire z, and saie with that
z Psa. 52. 9 Prophet a, Feed me, ô Lord, with the
a Psa. 80. 5 Psa. 102. 9 bread of teares, and giue mee teares to drinke in great measure.

A

CHAP. XXII.

A viewe of the miserie of mankinde.

WHersoeuer thou art, and whithersoeuer thou turnest thy selfe, thou art miserable, vnlesse thou returne vnto God *a*. Why art thou troubled because things fall not out according to thy minde? But who is he that hath all things at his harts desire? Not I, not thou, nor any mortall man; no doubtless, man is not without miserie and trouble, no not a King, nor the proude Pope himselfe. a Ps. 84.10

Who is then in the best estate and condition? Euen he which for Gods cause can suffer affliction *b*. b Mat.5.10 1. Pet.3.14

Weake & fooliſh people say commonly; See how happy hee is, how wealthy, how mighty, in what authority, of what goodly stature, how faire he is. But looke vpon heauenly gifts, & thou shalt find ỹ these things are not to be accounted of *c*. For they are vncertain, & burdensome *d*, because they can neuer bee kept without carefulnesse and feare *e*. c Math.6.19 1. Ioh.2.16 d Math.4.19 e Lu.12.33

Man should not thinke that in

aboundance of these worldly things
f 1. Tim. 6 an happy life doth consist *f*, but he is
17. 18. 19. to content himselfe with a meane e-
Luk. 12. 21 state *g*, and to thinke that as long as
g ps. 77. 16 he liueth in this world hee is misera-
ble.

The more a man hungereth after godlines, the more he abhorreth this
h 1. Cor. 12 life *h*, because hee perceiueth more
10 sensibly, and more euidently seeth the sinnes of mans corruption. For vndoubtedly, to a man zealously addicted, & desirous to be loosed from
i Rō. 7. 24 sin *i*, to be with Christ *k*, it is a mise-
k Phil. 1. 23 rie and trouble euen to eat, to drink, to sleepe, to rest, to labour, and to be subiect to other things necessarily incident vnto mortall man. For these things do greatly suppresse the mind
l Wis. 9. 15 of man *l*. Therefore most humblie doth the Prophet desire to bee deliuered from them on this wise. Draw me out of my necessities, ô Lord.

But miserable are they, which see not their owne miserie, but more mi-
m Lu. 6. 24 serable which loue this miserie *m* and mortall life, in which some so delight (albeit with all their carking and care, they can hardly prouide things necessary for themselues) that were they sure to liue alwayes in this world

world, they would not set a point by the kingdome of God *n*. Which mad and faithles wretches, so deepely drowned in the earth, that they can thinke vppon nothing but earthly things, shall one day to their paine vnderstand, how vile and vaine it was which they loued *o*.

n Matt. 6. 21 Luk. 12. 16

o Phil. 3. 19

But those men of God, and friends of Christ, looked not on those things which pleased the flesh, & flourish for a time *p*, but they coueted after euerlasting riches with all desire and greedinesse, yea with their whole hearts, they longed for things on high, not seene *q*, that the desire of thinges which are seene, might not drawe thē vnto things below.

q 2. cor. 4. 18

Despaire not brother to come forward in godlines, thou hast yet time and space *r*. Deferre not therefore thine amendment *s* from day to day, but rise, and out of hand beginne, and reason with thy selfe in this wise. Behold now is the time to worke, now to win the field, now is the time to amend *t*, in aduersitie the time is to deserue well.

r Psal. 32. 56 Esa. 55. 67
s Eccl. 12. 1
2. cor. 6. 1. 2

Through fire and water thou must passe, before thou canst come to the place of comfort *u*. Except thou offer

u Psal. 66. 12

x Mat. 11.13 violence vnto thy selfe *x*, thou shalt neuer triumph ouer sinne.

As long as wee beare about fraile and earthly bodies, let vs not look to liue without griefe and sorrow *y*.

y Rom. 7. 42

Indeed we could wish to liue quiet frō misery, but forsomuch as through

z Rom. 5. 15 sinne we haue lost our innocencie *z*, our felicitie & quietnes is gone therwithall.

a Luk. 12. 39 Wherefore let vs be patient *a*, and expect the mercy of God vntill our wickednes be put away, & this mor-

b 1. Cor. 15 54. talitie be swallowed vp of life *b*.

O Lord, how great is mans frailty, How is man prone continually vnto

c Gen. 6. 5 sinne *c*; To day thou dost confesse

d Matt. 6. 12 Luke 11. 4 thy sinnes *d*, & to morrow thou wilt sinne afresh as earst thou didst. Now thou art purposed to offēd no more, and yet by and by thou doest so wickedly, as if thou haddest neuer meant

e Rom. 7. 15 to doe well *e*.

So that great cause we haue to debase, and to thinke humbly of our selues, being so fraile and subiect to

Iames 3. 2 and 4. 1 offending *f*.

Againe, if with little negligence we leese that which by great labor could hardly bee obtained; what will become of vs at the end, which so soone

waxe

waxe cold g? g Luk. 9. 60

Woe be to vs, if we goe on to rest, as if now there were peace and securitie h, when as in very deede as yet there appeareth no token of Godlinesse in our behauiour. h 1. Thes. 5. 6

Then vndoubtedly wee must bee trained vp afresh like young souldiers i, if wee hope to returne vnto goodnes, & to proceede in godlines. i 2. Tim. 2. 1

CHAP. XXIII.

That man ought to thinke vpon his end.

SEeing the life of man is so fraile & short a, consider wisely what thou takest in hand. a Iob 14. 1

To day a man, to morrowe none b: and being out of sight, thou art out of mind c. b Sira. 10. 11 c Eccl. 1. 11

Oh the dulnesse, and hardnesse of mans heart, that thinking of things present, hath no care of the time to come d. d Sira. 7. 16

It were thy part so to behaue thy selfe in all thy deeds & thoughts, as though thou shouldest depart out of this world by and by. 2. cor. 1. 8. 9

Hadst thou a cleere cõscience, thou wouldest not greatly feare death.

It is better to auoide sinne, than to flie death.

If thou art not ready to day, how wilt thou be to morrowe? The next day is not certaine *f*. And againe how knoweſt thou that thou ſhalt liue till to morrow?

f Mat. 24. 36 Mark. 13. 32

What are wee the better to liue long, if we proue not better by our long life? Aſſuredly long life doth not make vs better to Godward, but the farther from God *g*.

g Rom. 2. 4 Iames 5. 1

Oh well were we, if wee had liued well but one day in the world! Many keep in mind how long they haue fauoured good religion, but they neuer think what fruit they haue ſhewed worthy amendment of life *h*.

h Mat. 3. 8

If thou thinke it irkſome to die, thou ſhalt find it more perillous and dangerous to liue long.

Happie is that man which alwayes thinketh of his end, and prepareth himſelfe daily for to die *i*.

i 1. Cor. 4. 16

When thou ſeeſt a man to die, conſider by & by that thou muſt depart the ſame way *k*.

k Heb. 9. 27 Sirac. 41. 3

In the morning thinke not to liue till night, & at night looke not to liue till morning; and alwayes liue ſo circumſpectly, and bee ſo godly prepared,

red that death may finde thee readie whensoeuer he shall come.

Many before they look for death, depart suddenly *l*: for the sonne of man will come in an howre when men looke not for him *m*. But when that houre shal come, then wilt thou begin to thinke otherwise of thy life past then thou hast done, and then wilt thou bitterly bewaile, that euer thou wast so sluggish & negligent *n*.

Happie is that man which indeuoureth to seem such in this life, as hee woulde appeare at the houre of death *o*.

Hee which hateth the world perfectly *p*, and fauoreth godlines zealously *q*, and will be admonished willingly *r*, and endeuoureth to amend his life seriously, and can obey his superiours gladly *s*, and deny himself throughly *u*, and take affliction for Christs sake patiently *x*, giueth most notable tokens that he wil die a good man.

VVhilst thou art in health, thou mayest doe many good deedes, but when thou art sicke, I see not what thou art able to do. For in the time of sicknes fewe amend: and they which defer their amendment till then, doe

l Luk. 12. 10
m Lu. 12. 40 Math. 24. 50
n Mat. 7. 22
o Lu. 12. 23
p 1. Io. 10. 15
q Reu. 3. 15
r prou. 2. 12
s Luke, 3. 3
t Titus, 3. 1 Col. 3. 22
u Mar. 8. 24 Luk. 9. 23
x Mat. 10. 38 Math. 5. 10 1. Pet. 3. 14

hardly come into the fauour of God.

Better is it to amende, and while
y Gen. 6. 10 time is *y* to liue well, that heereafter
z Reuel. 7. 15 thou maist liue for euer *z*. But if thou forgo so good opportunity, thou afterwards wilt seeke it, when it is too late: and perhaps desire but an houre or two to repent, and they will not be granted.

Wherfore consider diligently both what perilles thou shalt escape, and
a Pro. 14. 27 what miseries auoide *a*, if alwaies like a Wise man, thou thinke vpon thine end. And indeauour so to liue in this World, that at the houre of death,
b psal 23. 4 thou maist reioice rather then feare *b*.

Now while time is, learne to die vnto the world, that then thou maist
c Rom. 16. 8 liue with Christ *c*. Now, while time
d 1. Ioh. 2. 15 is, learne to contemne the world *d*, that then without let thou maist goe vnto Christ. Now, while time is,
e 1. cor. 9. 27 beate *e* down thy bodie by repentance, that then thou maist haue an assured boldnesse.

Ah foole, what thinkest thou to liue long, seeing thou art not sure to liue one day; How many haue beene deceiued, and suddenly taken out of
f Luk. 12. 17 this world *g*.
g Eccle. 9. 12

Thou hast heard I am sure, & that of-

oftentimes, how one was killed by the sword, another drowned, another brake his necke with a fall, another as he was at meat, another at play, another with a knife, another of ỹ sicknes, another of theeues. Thus all dy *h* (though not after one sort) & mans life passeth away like a shadow *i*.

h Sirac. 41.3
i Iob. 8.9

Who after death will helpe thee if in thy life time thou loose good opportunity? Now I say, now or neuer is the time to doe well *l*, while both thou knowest not the houre of thy death, and maist doe good to thy selfe in time.

k Lu. 16. 24
l 2. Cor. 2. 6

Now while time serues, lay vp euerlasting treasures for thy selfe in heauen *m*, thinke of nothing but on heauenly things *n*, and care for nothing but thy saluation. Nowe I say, while time serues, make frieds, which after death may receiue thee into euerlasting habitations *o*.

m Mat. 6. 20
n Col. 3. 12
o Luke, 16. 2

Account thy selfe on the earth but a pilgrim and stranger *p*, vnto whom the affaires of the world doe nothing appertaine. Get thee a quiet conscience, & lift vp thy mind vnto God *q*, because in this world thou hast no continuing Citie *r*.

p Heb. 11. 13
q Col. 3. 1
r Heb. 13. 14
Micha. 2. 10

Thither direct thy prayers, and

daily grones with teares, that after death thy spirit may goe to GOD in
spsal. 31 5 Luke 23.46 blisse *f*.

CHAP. XXIIII.

Of the last Iudgement, and of the punishment for sinne.

WHatsoeuer thou takest in hand, remember thine
a Sirac. 7. 36 ende *a*, and how thou must appeare before a seuere Iudge,
b Heb. 4. 13 in whose sight nothing is hid *b*, which neither is pleased by rewarde, nor admitteth vain excuses, but rightly and
c pet. 1. 17 indifferently iudgeth all men *c*.

O fond man & miserable wretch, what answere wilt thou make vnto
d Iob. 9. 3 God, who knoweth all thy sinnes *d*, vvhich oftentimes feareſt euen the lookes of an angry man?

Why doest thou not looke to thy selfe against the daie of that iudgement, when no man shall excuse, or defend another *e*? for euery man shal
e Ro. 14. 12 2 Cor. 5. 10 haue enough to answer for himself *f*.
f psal. 62. 12 Rom. 2. 6 Now maiest thou do good, if thou take paine, now will thy teares be accepted, if thou weep: now may thy grones be heard if thou sigh *g*, and both pacifie God and purge thy self.

And

of the Imitation of Christ.

And indeed throughly is the patient man purged, which being iniuried, doeth bewaile the wickednesse of the inferrer, rather then the iniury offered vnto himselfe, prayeth for his enemies *h*, forgiueth them from his hart *i*, asketh pardon speedily of others whom hee hath offended *k*, is more easily moued to pittie, then to anger, offereth often violence vnto himselfe *l*, and laboureth earnestly to bring his body into the subiection of the spirit *m*. And these thinges must not bee deferred, but be done while we liue, and that with speed *n*. But we deceiue our selues through an inordinate desire of the flesh *o*.

That hell fire *p*, what else will it burne but sinners? The more thou hast loued thy selfe, and pampered thy flesh, the more shalbe thy paines, & the more substance to burne thee hast thou laid together *q*. For in what things a man hath sinned, in the same he shal be punished, according to the greatnesse of the offence *r*.

There idle persons shall be pricked with burning forkes, gluttons there shalbe tormented with extream hunger and thirst *s*, there Epicures and voluptuous persons for their sweete delights

h Matt. 5.44
i Matt. 6.12
k Mat. 5.24
l Mat. 11.21
m 1. Co. 9.27
n Gala. 6.10
o Rom. 8.12
p Mat. 25.41
q Luk. 12.20
Luke 16.12
r Wis. 11.13
s Luk. 16.24

delights shall haue burning pitch to boyle them, & stinking brimstone to annoy them; the enuious there shall howle like mad dogs, & no vice but shall haue his torments. There the proude shall haue shame, and the couetous Churle shall haue miserable penurie.

To be short, one houre of paine in that place, shall be more grieuous, then all the time they had in this world to amend their manners. For there is no rest *t*, comfort there is none; heere sometimes their sorrow ceased, and sometime they receiued comfort of their friends.

t Esa. 66. 24
2. Thes. 1. 8

Wherefore haue a care of thy selfe whilest thou art aliue, & bewaile thy sinnes, that in the day of that iudgement, thou maiest safely reioyce with Gods elect *u*.

u Luk. 16. 25
Wisd. 3. 3

For then shall the righteous with great boldnesse, stand against such as haue vexed and oppressed them *x*, Then shall hee sitte to iudge *y*, which now is content to be iudged of men. Then shall the poore *z*, and meeke *a* triumph, when the proud shall quake on euery side *b*. Then shall they say, Hee was wise, which for Christ his sake seemed a foole & abiect *c*. Then shall

x Wisd. 5. 9
psal. 1. 3
y Mat. 19. 28
z Matt. 5. 3
a Luk. 14. 11
b pro. 16. 18
c 1. Cor. 4. 10

shall the memory of misery patiently
sustained bee sweete *d*, when in the
meane while the wicked shal sob and
sigh *e*. Then shall the godly reioyce
and be glad, but the reprobate shall
howle & weepe *f*. Then shall the af-
flicted more triumph, then if conti-
nually he had bin in ioy *g*. Then shall
the base apparell be glorious *h*, & the
proude attire infamous. Then shall
the poore cottage bee more cõmen-
ded *i* then is the gilded Palace pray-
sed. Then shall constant patience
more preuaile *k*, than all the power of
the world. Simple obedience shall
more bee commended then, than all
the subtiltie of man *l*. Then shall a
cleere and good conscience more re-
ioyce a man *m*, then profound skill in
philosophie. The contempt of riches
shal do more good then *n*, then al the
riches in the world. Then shall a zea-
lous prayer bring more delight *o*,
then euer did fine cates. Thy silence
kept in thy life time shal more cheere
thy heart in that time *p*, thã long bab-
ling *q*. Good workes then shall bee
more respected *r*, then copy of sweet
wordes. And then shall thy paines ta-
ken to reforme thy manners, more
delight *s*, then could all the pleasure

d Psa. 126.5
e Reue. 21.8
f Mat. 25.46
g Rom. 8.18
h 2. Cor, 5.2
i 2. Pet. 1.13
k Esa. 50.18
l Esa. 29.16
m Esa. 33.14
n Matth. 5.3
o Sira, 35.13
p Psal. 30.15
q Matth. 6.5
r Rom. 2.10.
s Prou. 11.3

in

t Wisd. 5. 8 in the world *t*.

Wherefore learne in this life to
u Rom. 8. 18 suffer small things *u*, that in the world to come thou maist escape great and grieuous dangers. Try first in thy life time what thou canst suffer after thou art dead. And if thou canst not indure but light things in comparison now, how wilt thou beare afterward euerlasting torments? And if now so little paine can make thee impatient, what will the fire of hell do? For perswade thy selfe thou canst not bee twise happie, that is, to enioy thy
x Lu. 16. 25 pleasure in this life *x*, and raigne too with Christ in the world to come. Now suppose thou hadst liued hither to in perpetuall honour and pleasure, what good would these thinges doe thee, if thou shouldest die out of
y Luk. 9. 25 hand *y*?

Seest thou not how all thinges are
z Eccl. 1. 2 vaine *z*, saue onely to loue & to serue
a 1. Pet. 1. 10 God *a*?

For he which loueth God with all his heart, feareth neither death, nor paine, nor iudgement, nor damna-
b Rom. 8. 38 tion *b*. For perfect loue maketh a man with boldnes to appeare before
c 1. Joh. 4. 17 God *c*. But maruell it is not, though
d Ro. 6. 1. 14 he which delighteth as yet in sinne *d*,

doe

doe both feare death, and the day of iudgement.

Notwithstanding, if the loue of God cannot allure thee vnto godlines, yet let the feare of hell fire driue thee from wickednes *c*. But if neither the loue of God, nor the feare of hell can better thee one iot; then looke not to stand in a good thing long, but quickly to fall into the snares of Satan.

c pro. 14. 17 Luke, 3. 7

CHAP. XXV.

That wee must earnestly endeuor to amend our liues.

BE thou zealous and earnest in ỹ seruice of God, consider wt thy self, wherfore thou wast made, and wherefore thou hast renounced the world: euen to liue to God *a*, and to become a good man *b*.

a Rom. 7. 4
b Eph. 2. 10

Therfore endeuor thou zealously to goe forward. For yet a little while and thou shalt haue a reward of thy labours, and neither feare nor sorrow shall be about thee *c*.

c Esa. 25. 8 Reu. 7. 17

Labour but a while longer, & thou shalt find great, yea euerlasting rest *d*.

d Rom. 8. 18

If

If thou continue faithfull and diligent vnto the end *e*, God will ſhewe himſelfe faithfull, and bountifull in rewarding *f*.

e Mat. 24. 13
2. Tim. 2. 5
f Math. 25. 1

Hope well to winne the garland *g*, but ſhunne ſecuritie *h*, both to auoid wearineſs and pride.

g Rom. 8. 24
h Mat, 24. 42
Luke, 12. 42

A certaine man toſſed betweene hope and feare, on a day in his prayers vttered theſe words, Oh if I knew certainly that I ſhould perſeuer; and forthwith hee ſeemed to héare theſe heauenly words in his minde: W[illegible] if thou kneweſt as much, would[illegible] thou continue in the courſe thou haſt taken? wel go to, do that which thou wouldſt do, & doubt not to perſeuer. With which comfortable words being incouraged, he ſtraightway committed himſelfe to the will of God, & from thenceforth neither wauered any more in mind, nor laboured curiouſly what might becom of him, but bent himſelfe wholly to doe that was agreeable to the will of God, & moſt neceſſarie for his going forward, and continuing in the race of vertue.

1 Ioh. 2. 17

Truſt thou in the Lord, and doe good (ſayth the Prophet *k*) ſo thou ſhalt dwell in the land and be fed, aſſuredly.

k Pſal. 37. 3

One

One thing there is that withdraweth many men from proceeding in vertue, and earnest amendment of their manners, and that is the horrible hardnes, and the painefulnes to subdue our selues *l*.

But who profit more then others in well doing? Not they whom such things dismay, but they which indeuour valiantlie to ouer-come those counterbufs *m*. For the more a man ouercommeth, & by Gods assistance subdueth himselfe *n*, the more he goeth forward, and commeth the more into the fauour of God.

Howbeit, all men haue not like power to ouercome, and to mortifie themselues. Yet this I say, he which hath lesse abilitie, if he vse diligence in this poynt, shall more preuaile *o*, than another which is slouthefull, though perhaps otherwise hee seeme vertuous *p*.

Now there bee two things, that make much to a mans amendment, namelie, to withdrawe our selues violently from such things, whereunto by our wicked nature we are inclined *q*; and to bend our selues wholly to the attaining of that good, which wee stand in neede of *r*. Also those things

l Mat. 19. 21 Mark. 20. 21

m psal 27. 14
n pet. 2. 9

o Mat. 19. 28 Luk. 18. 13

p Mat. 19. 10 Luk. 18. 11

q Mat. 11. 12
r psal. 37. 34

things are eſpecially to bee taken heed of and auoided, which we commonly miſlike, or condemne in other men *f*.

f Math. 7. 3 Rom. 2. 1

Take profit of euery thing. If thou heareſt, or ſeeſt examples of vertue, follow them; if of wickednes, auoid them. As thou prieſt into other mens manners, ſo do others into thine *t*.

t Mat. 7. 4. 2

Oh what a ioyfull and comfortable thing it is, to ſee profeſſours of Chriſtianitie, followers of Chriſts doctrine *u*: Againe what a lamentable, and grieuous thing is it, that ſuch as would be counted Goſpellers, liue looſely, and contrarie to their calling?

u 1. cor. 1 3. 3 1. Tim. 1. 5

How hurtfull is it towards the purpoſe of thy profeſſion, to encline to thoſe things which are not commanded thee *x*?

x 1. Tim. 4. 1 & 5. 1 3

Remember thy profeſſion, and alwaies haue in mind Chriſt which was crucified *y*; when thou ſeeſt his life, be aſhamed of thy ſelfe, that haſt ſo long a while profeſſed Chriſtianitie, and yet ſo little, if any whit followed the example of Chriſt *z*.

Coloſ. 2. 20 y Gal. 6. 14

z 1. cor. 11. 1 1. Pet. 2, 9

Hee which attentiuely, and carefully thinketh vpon the life and death of Ieſus, ſhall finde ſufficiency of all neceſſarie

necessary, and profitable things in the same; neither shall hee neede to seeke any better thing without Iesus *a*.

If Iesus crucified came into our minds, quickely and sufficiently learned we should proue *b*.

The delight of a Christian is in the Law of the Lord *c*, and therein doth he exercise himselfe; but if hee once waxe negligent, and luke-warme *d*, then miseries come which oppresse him, and troubles that vexe him, because hee is void of inward consolation, and forbidden to seeke any outward comfort *e*.

And doubtlesse, hee which passeth the boundes of Christes doctrine, is greatly subiect to a grieuous destruction *f*, and he that loueth a loose & secure life, is neuer in quiet *g*, for some thing euer-more displeaseth him.

Rather follow the straight & vertuous life *h* of the Apostles and Disciples of Christ *i*: and in so doing, doubt thou not, but that God of his wonted mercy wil giue thee strength to doe well. This is the way to be ful of hope and strength, this is the way euen the heauenly way so to proceede,

a Rom. 8. 1 Colos. 2. 12
b 1. Cor. 2. 1
c psal. 1. 2
d Reue. 3. 15
e Esay 57. 3
f Prou. 1. 24
g Eze. 57. 20
h Mat. 7. 13
i 1. cor. 11. 1 Heb. 13. 7

ceede, that thou mayest despise all worldly things *k*.

k psal. 56.4

And would to God wee had no let but that wee might prayse God euen with heart and mouth *l*, and keepe his commandements *m*. Would to God wee were quite rid from all worldly businesse, and set our affections on heauenly things *n*. For when man is come to that point, that he careth for no worldly comfort *o*, then beginneth he to taste the sweetnes of God; to take all things in good part, howsoeuer they fall out; to be neither ouer iocund in prosperitie, nor too pēsiue in aduersitie *p*; but euermore confidently to hope in God *q*, who is all in all *r*, to whom nothing dyeth, but all things liue, and continually obey at his becke *s*.

l psa. 34. 1. 2
m psa. 119. 5
n Colos. 3. 2
o ps. 86. 7. 8 and 20. 7
p ps. 30. 7. 8
q psal. 37. 3
r Ro. 11. 36 1. Cor. 8. 6
s psal. 104. 1

Alwayes remember the end *t*, and thinke that time lost will neuer come againe *u*.

t Sirac. 7. 36.
u Eph. 5. 15

Without care and diligence, thou shalt neuer attaine to godlinesse *x*. If thou waxe faint, thou shalt euery day be worse & worse *y*, but go thou zealously forwarde *z*, and thou shalt finde both great peace & pleasure in thy well doing, both because god fauoreth thee, & thou fauourest vertue.

x Rom. 12. 6 2. cor. 11. 23
y Luk. 9. 62
z Mat. 25. 10 psal. 24. 12.

An

An earnest and zealous man is prepared vnto all thinges *a*. It is more painefull to resist vices and perturbations of the mind, than to sweate againe with bodily labour: and hee which in time taketh no heed of smal sinnes, by little and little falleth into great offences *b*.

a Rom. 8. 35 Ephe. 6. 12

Thou shalt euermore be merry at night, if thou hast behaued thy selfe godly in the day.

b Iam. 1. 13

Watch ouer thy selfe *c*, stir vp, and admonish thy selfe, whatsoeuer becommeth of others, haue a regard to thy selfe *d*; For so doest thou profit, as thou offerest *e* violence vnto thy selfe.

c 1. cor. 16. 13

d 1. Tim 6. 11. 12

e Mat. 11. 12

Thus endeth the first Booke.

The second Booke of the IMITATION of CHRIST.

CHAP. I.

Of the inward life of man.

THE Kingdome of GOD is within, saith Christ *a*.

a Luk. 17. 21

Turne thee vnto the Lorde with all thine heart, hauing forsaken this wretched world, and thou shalt find rest for thy soule *b*.

b Psal. 4. 8 Mat. 11. 29

Learne to contemne outwarde things *c*, & to addict thy selfe to spirituall; so shalt thou perceiue the kingdom of God to come vnto thee.

c Luk. 17. 10

For the kingdome of God is righteousnesse and peace, and ioy in the holy Ghost *d*, which the wicked inioy not *e*.

d Ro. 14. 17
e Esa. 57. 21

Christ will come vnto thee and comfort thee *f*, if thou make a fit resting place for him within thee. For all his glory and beautie is within *g*, there doth he gladly abide.

f Ioh 14. 23
g Psa. 45. 13

With the inner man doth hee oftentimes

tentimes walke, and reasonsweetly and delight himselfe pleasantly, and agree notably, and familiarly continue *h*.

h pro. 8. 31

Goe to now, ô faithfull soule, prepare thine hart for this bridegroom *i*, that he may come vnto thee, & dwell within thee. For thus he saith *k*: If any man loue me, he will keep my word, and my father will loue him, and we will come vnto him, and will dwell with him.

i Cant. 5. 4

k Ioh. 14. 30

Wherefore keepe out others, and let Christ haue roome: if thou hast him, thou hast enough *l*. For he will haue a care of thee, and so faithfully ouer-see all thine affaires, that to put anie confidence in man, thou shalt not need *m*.

l Rom. 8. 13 p Phil. 3. 8

m psal. 37. 5

For men quickly are changed, and speedily depart *n*, but Christ abideth for euer *o*, and continueth by his vnto the ende *p*. Neither set any great affiance on mortall and fraile man, albeit he be deere vnto thee, & may do thee good *q*, and if sometime he gaine-say and trouble thee, bee not ouer pensiue.

Heb. 13. 8
n psal. 92. 9
o Heb. 13. 6
p Math. 8. 20
q psal. 118. 8

They which take thy part to daie, to morrow may be thine enemies, & afterward thy friends, for they change many

many times like the wind.

But put thy confidence in the Lord
r, and see thou serue & loue him *s*, he
will handle thy cause right well, and
see it in good order *t*.

Here thou hast no continuing City
u, and whersoeuer thou goest, thou
art a stranger and a Pilgrim *x*, neuer
finding rest, till thou art fast ioyned
vnto Christ *y*.

Why doest thou here gaze about,
seeing this is not the place of thine
aboad? In heauen should be thy cō-
uersation *z*: as for earthly things thou
shouldest beholde them onely to see
how they passe away *a*, and thou with
them *b*. So looke vpon them, that
thou loue them not *c*, least thou pe-
rish being taken with vaine delight.

Cast thy cogitations vpō the most
hie God *d*, and pray vnto Christ with-
out ceasing *e*.

If thou canst not meditate on deep
and heauenly mysteries, rest thy selfe
in the paines of Christ, & abide wil-
lingly in his woūds *f*. Run thou zea-
lously vnto those healthfull wounds
and stripes of Christ, and thou shalt
find a great comfort in aduersitie, yea
thou shalt not set a rush by the repro-
ches of men, but take all slaunders in

r 1.Pet.5.7
s Mat.21.37
t Psal.73.23
u He.11.14
x He.11.13
y Ephe.2.19
z Phil.3.20
a 1.cor.7.31
b Psal.90.5
c 1.Ioh.2.15
d 1.Pet.5.7
e Psal.55.16
f 1.Pet.2.11 and 4.13.

good

rood part g.

Christ himselfe was despised of men in this world h; yea at a great extremity his very friends forsooke him and fled i. Christ himselfe suffered, and was condemned k, and wilt thou complaine? Christ himselfe had aduersaries & back-biters l, & wouldest thou haue no enemies, nor be ill spoken of?

How shall thy patience be crowned if thou sustaine no aduersitie m? And if thou wilt not be contraried in any thing, how wilt thou be the friend of Christ n? But make thou an account to suffer tribulation both with Christ o, and for Christ p, if thou desire to raigne with Christ q.

Oh haddest thou but once entred into the secret closet of Iesus, & felt but euen a very little of the heate of his loue, thou wouldest not onely make no account either of prosperity or aduersitie in this world r, but also euen reioyce when thou art defamed for the loue of Christ makes a man euen to despise himselfe t.

I say the true spirituall man, which is voide of inordinate desires and loueth Iesus vnfainedly, canne both turne himselfe freely vnto God, and

g 1.pet, 2.19 & 3.9
h psal, 22.6
i Mat, 6. 56
k Esa, 53.3
l 2.pet, 2.23
m 2.Tim. 1.3
n Ioh, 15.13
o Rom, 8.17
p 1.pet, 4.14
q 2. Tim, 2. 11. 12
r Luke, 5.11 & 9.13
s Acts, 5. 41
t Rom, 8. 35

rauiſhed in ſpirit aboue himſelfe, quietly enioy him *u*.

u Phi. 3. 20

Hee to whom all things ſeeme as they are indeed, not as they are eſteemed in the vaine opinion of man, is doubtleſſe a Wiſe man, and rather

x Eſ. 54. 13

taught of God *x*, then of men.

Hee that hath learned to abide within, and to make ſmall account of outwarde things; neyther ſeeketh

y 1. Ti. 2. 8

place *y*, nor expecteth leiſure to ex-

z Gala. 6. 9

erciſe himſelfe in godlineſs *z*. The inwarde man can quickly call himſelfe home, inaſmuch as hee neuer is altogether abroad. Neither outward labour can let him, nor neceſſary buſines ſtay him for a time, but as euery

a Rō. 8. 38

thing falleth out, ſo doth hee apply himſelfe *a*.

He that is wel prepared, and reformed inwardly, is nothing troubled with the wonderfull & peruerſe be-

b Pſa. 56. 5

hauiour of the world *b*, looke how

1. Cor. 4. 3

greatly a man draweth buſineſſe vnto himſelfe, ſo much is he hindered and diſtracted.

Wert thou well ſetled, & throughly purged, all things would be for thy

c Rō. 8. 28

good and profit *c*. But for that thou

d 1. Pe. 2. 1

art not plainely dead vnto thy ſelfe *d*

Coloſ. 3. 5

or ſeparated whollie from earthly

things

thinges, many thinges displease, and trouble thee oftentimes.

Nothing so doth defile and snarle the minde of man, as the impure desire of earthly things *e*. e Titus 2.12

Wherefore if thou wilt despise the consolation which this world doeth minister *f*, thou shalt more easilie both behold celestiall things, and inwardly reioyce. f 1.Ioh.2.15

CHAP. II.

Of patience and humilitie, two vertues necessarie to be in a Christian.

CAre not greatly who is on thy side, or against thee *a*, but care to please God in all thy doings, and to haue a good conscience, so will God defend thee right well. And whom he defendeth none can hurt *b*. a Psal.56.4 2.Cor.1.12 b Rom.8.13

If thou hast learned to holde thy peace, & to be patient *c*, doubt thou not but God will aide thee from aboue. He knoweth when to deliuer thee *d*, therefore oughtest thou to commit thy selfe to his pleasure. c psal.27.14 d 2.pet.2.9

It is God that aydeth *e*, and deliuereth man from shame and rebuke. e psal.121.2

It is many times good to bring vs more and more downe, to haue our vices knowen and reprehended of o-
fpſ,119.67 others *f*.

When a man humbleth himſelfe for his offences, hee eaſily pacifieth ſuch as are offended, and with ſmall adoe commeth into fauour againe.

The humble man doth God pro-
gpſa,34.18 tect and ſaue *g*; to the humble hee humbleth himſelfe; yea the humble
h Iames 4.6 hath many things at his hands *h*, the
i 1.pet,5.9 humble he exalteth vnto glory *i*, and
prou,22.4 to the humble he both reuealeth his
k Lu,10.21 ſecrets *k*, & offereth himſelfe *l*. The
l Eſay 66.2 humble man, bee he neuer ſo much iniured, or backbited, is alwaies quiet in mind, becauſe he truſteth in God.
m Pſal,23.4 not in the world *m*.

Thinke not to come forward in religion any whit, vnleſſe thou thinke
n Iames 4.6 thy ſelfe inferiour vnto all *n*.

CHAP. III.

That we ought to bee at peace both with our ſelues and with all men.

BE firſt of all at peace with thy
a Pſ,51.12 ſelfe *a*: and then ſhalt thou pa-
b Mat,5.9 cifie others *b*.

A quiet minded man, dooth more

more good then a learned.

The cõtentious construeth a good thing on the ill part, and hearkeneth vnto euill *c*; but a good, and quiet man turneth all things to the best *d*. The quiet man conceiueth sinisterly of no man *e*, but the vnquiet and suspicious, will neither be quiet himselfe, nor suffer others to be at rest, he both speaketh that many times which hee ought not, and doeth not that which hee should; hee considereth what is another mans dutie, and negleth his owne *f*.

Wherefore, doe first thine owne duetie, and then looke that another man doe his *g*.

Thou hast the trick how to colour and excuse thine owne deedes, yet wilt not thou allow the excuses of another *h*. But reason would thou shouldest excuse another, and accuse thy selfe *i*. If thou wouldest bee borne withall, beare thou with another, and see how far thou art as yet from true patience and charitie, which fretteth and is offended with none but with it selfe *k*.

To dwell with good & quiet men it is no hard matter, for all men naturally doe like thereof, & euery man

c pro, 17.4
d pro, 15.18
e 1.Cor, 13.5
f Ioh, 21. 21
g Mat, 7.5
h Ro, 2.1.2
i pro, 10.12
k 1.cor, 13.4

desireth quietnesse, and loue such a-
l Mar.4.6 gaine as loue them *l*. But to liue qui-
etly with crabbed and froward fel-
lowes, with enemies and ill condi-
tioned men, is doubtlesse the part of a
man indeede deseruing commenda-
m Mat.5.44 tion *m*.

Some are at peace both with them-
n Ro.12.11 selues, and with others *n*; some will
neither be quiet themselues, nor suf-
o prou.6.19 fer others *o*; these are ill to them-
Rom.3.17 selues, but worse to others. Againe,
some both keepe themselues in cha-
p prou.3.20 ritie *p*, and study to bring others vnto
q Mat. 5.10 concord *q*.

And yet all the peace which wee
haue in this miserable life, doth ra-
r Luk.21.19 ther consist in patient suffering *r*, then
in not feeling aduersitie.

The more a man knoweth how to
suffer miseries, the more quietnesse
doth he enioy, & such a man is a vic-
f Matt.6.38 torious conquerer of himselfe *f*,
c Rom.8.37 a Lord of the world *t*, a
friend of Christ *u*, and
u Ioh.15.13 an heire of hea-
x Rom.8.17 uen *x*.

CHAP. IIII.

Of pureneſſe in mind, and plaineneſs in meaning.

MAN is carried ouer earthly things with two winges, to wit, with plaineneſſe *a*, and pureneſs *b*. Plainneſs is of meaning, pureneſſe is of the minde: that mindeth God, this apprehendeth and taſteth what he is *c*.

a Math. 6. 16
b Mat. 6. 22
c Mat. 5. 8

No good action ſhall hinder thee, if thy minde be free from all inordinate affections *d*.

pſal. 24. 4
d Mat. 6. 12

If thou onely ſeeke, and minde to pleaſe God, and to profit other, thou ſhalt enioy the freedom of mind *e*.

Were thy mind vpright, the whole World were nought vnto thee, but euen a glaſſe to frame thy life, and a booke of godly inſtructions *f*. For, nothing is there ſo ſmall & vile, but it repreſenteth the goodneſs of God *g*.

e pſal. 1. 2. 3 & 27.
f Rom. 1. 19
g pſal. 8. 2 pſal. 19. 1. 2

And if thy minde were good and pure, thou ſhouldeſt eaſily beholde, and well perceiue all things *h*.

h Mat. 6. 22

For a pure mind penetrateth both into heauen *i*, and hell, and as a mans mind is, ſo doth he iudge of things *k*.

i Math. 5. 8
k Mat. 6. 13

If there be any ioy, the man which

hath a pure heart, dooth enioy the
l Psal, 51.9 same *l*: and if there be any sorrow, &
m Esa, 57.20 misery, he hath it which hath a guilty
conscience *m*.

As fire taketh away the rust from yron, and maketh it bright, so dooth repentance wipe away wickednesse, &
n Deut, 4.29 maketh of a sinner a new man *n*.

A man that is but warme in godlinesse, flyeth euen the least paines, &
o pro, 19.15 seeketh outward cõfort *o*, but would hee once earnestly beginne to subdue himselfe, and stoutly take the ready way to a vertuous life, doubtles those things which at the first hee counted
p Mat, 11.29 grieuous, will seeme light & easie *p*.

CHAP. V.

Of the consideration of a mans selfe.

WE ought not ouermuch to trust vnto our selues
a pro, 3.5 *a*, for many times wee lack both grace and wil.

Small is the iudgement which wee
b Mat, 25.8 haue *b*, and that also wee may easily forgoe by negligence.

And yet so blinde are wee, many times wee perceiue not so much, and many

many times when wee sinne, wee excuse our wickednes, yea & through a blinde affection, suppose it to bee zeale, which is worst of all *d*. d 1.Cor 1.14

Wee reprehende others for small things and ouerpasse great offences in our selues *e*. Wee can quickly see when wee are iniured, and will not easily put vp wrongs; but how wee iniurie others our selues, wee neuer call vnto mind. e Math, 7. 4

Assuredly, would a man rightly & wisely consider his owne doings *f*, he should finde no cause why to condemne another. f Mat, 18. 32 Luk, 7. 37

The godly man hath a greater care of himselfe, then of any thing beside, & he which looketh to himselfe diligently, will speak but little of another.

Looke not to proue godly, & religious, vnlesse thou bridle thy tong from talking of others, and haue a through insight into thy selfe *g*. g 1. co. 11. 28 2. Cor 11. 5

If thou giue thy minde wholly to know thy selfe, and to do the will of God, no outward thing shall moue or trouble thee *h*. h Phil. 3. 7. 8

Where art thou while thou art not with thy selfe? or when thou hast ouerpast all things, what art thou the 2. Cor. 4. 16

i Mat. 16. 29 Mark, 8. 36 better, if thou neglect thy selfe *i*?

Thou must of necessity neglect all other things, & think therof, if thou mind to attaine vnto peace, and quietnesse; yea, thou shalt mightily increase, if thou cast off worldly cares

k Mat. 6. 25 l 1. Tim. 6 8. 9. 10 *k*, & contrariwise as greatly decrease, if thou make any account of earthly things *l*.

Count nothing wonderful, nothing excellent, nothing gratefull, nothing acceptable, but either God, or that

m 1. Io. 2. 15 n 1. cor. 7. 30 which is of God *m*, as for worldlie pleasure, deeme it but vaine *n*.

The soule which loueth God, in respect of God cõtemneth all things

o phil. 8. 7. 8 p 1. Ti. 1. 17 q Iob. 11. 7 r 1. Reu. 8. 27 s 1. Ioh. 4. 16 *o*: God alone which is eternall *p*, infinite *q*, and incomprehensible *r*, is the comfort of the soule, and the true ioy of the heart *s*.

CHAP. VI.

The ioy of a good conscience.

THe glory of a good man, cõsisteth in the testimony of a good conscience *a*.

a 2. cor. 12. 1

If thy conscience bee good, thou

b pro. 15. 15 hast a continuall feast *b*.

A man that hath a good cõscience, endu-

endureth much *c*, yet reioiceth in aduersitie *d*, but a wicked man is euermore timerous *e* and vnquiet *f*.

Sweet will be thy sleep, if thy conscience accuse thee not *g*.

Reioyce not, but in well doing *h*.

Wicked men at no time reioyce in deede, neither feele the peace of a godly mind: for as saith the Lord *i*, There is no peace vnto the wicked. And though they say they liue in peace, & can neuer be molested with aduersitie, nor iniuried by man; beleeue them not. For suddainely shall the heauie displeasure of God so fall vpon them *k*, that both their doings shall come to nought, & themselues vtterly consume away.

For a godly man to reioyce in tribulation is no hard thing *l*, and so to reioyce, is to reioyce in Gods fatherly care.

Vaine is the praise which is either ascribed, or receiued of men *m*. The praise of the righteous is in their cõscience *n*, not in the tongue of men. The righteous reioyce of GOD, in God *o*, and in the truth *p*.

Hee that seeketh for true and eternall glory, contemneth worldlie praise *q*, but he that either coueteth,

c Rom. 8.35
d Iam. 1.1.2
e Gene. 3.8
f Gene. 45.6
g Psal. 3.5
h 1. cor. 13.6
i Esa. 48.22
k Rom. 1.28
l Rom. 5, 2.3 Gala. 6: 14
m Ioh. 5.14 Ioha 12.43
n 2. cor. 1.11
o Psa. 9.3.14 Iere. 9.24
p 1. Cor. 8.3
q Ioh. 8.54 Gala. 6. 4.

or doth not contemne temporall, he doubtles weigheth but little celestial
1 Ioh. 12.43 glory *r*.

Great quietnes hath he that careth neither for praise nor dispraise *s*. And he is well content and quiet whatsoeuer his condition bee, which hath a
s 1. Cor. 4.3
t 2. cor. 1. 12 cleere conscience *t*.

If thou beest praised, thou art not the better, nor the worser if thou art dispraised: what thou art thou art, and greater thou art not, then God accounteth thee to be *u*.
u 1. Sā. 19.7

Consider what thou art within, & weigh not what thou art thought to
x 1. Cor. 4.3 be abroad *x*.

Man beholdeth the countenance,
y 1. chr. 28.9 but God the heart *y*, & man iudgeth
psal. 7.9 of the deedes, but God of the mind and intent.

Euermore to do well, and to count
z Ro. 12.10 basely of a mans owne selfe *z*, is a singular token of a modest mind. So it is an argument of rare integrity, and faith, to contemne the comfort of worldly things.

Hee that seeketh no recorde elsewhere *a*, hath doubtlesse wholly addicted himselfe to the seruice of god.
a Iob 5.34
For hee that prayseth himselfe, saith
b 2. cor. 10 Paul *b*, is not allowed, but hee whom

the Lord praiſeth.

To deale with God in mind *t*, and neuer to be mooued outwardly with any perturbation, is the property of him that is a ſpirituall man. t Pſa. 16. 7, 8 Actes 2. 26

CHAP. VII.

That our Sauiour Christ is to bee loued aboue all things.

BLeſſed is hee which knoweth what it is to loue Ieſus, and for his cauſe to contemn all things *a*. a Mar. 8. 34

For loues ſake, euen the beloued muſt be left; in as much as Ieſus will be loued aboue all things *b*. Luke 9. 23 b Mat. 10. 37 Luke 14. 26

The loue of earthly thinges is deceitfull and frayle: but the loue of Ieſus doth indure and continue. He which loueth worldly things, ſhall periſh therewithall *c*, but he that embraceth Ieſus, abideth euer *d*. c 1. Ioh. 2. 15 d Ioh. 3. 16

Loue him & retaine his good will, which when all things vade away, will neuer forſake thee *e*, nor ſuffer thee to periſh *f*. e Mat 28. 20 f Ioh. 6. 37 38, 39. 40

Will thou, nill thou, one day thou muſt leaue the world *g*: and therefore ſticke to Chriſt both in life and death, g Iob 14. 5 pſal. 39. 5

h Rom. 14.8 Reue. 14.13 death *h*, cõmit thee vnto him which alone can helpe thee when all things fayle.

This thy friende is of that nature, that he will onely be loued, he alone claimeth thy minde for himselfe, and hee alone will sit there like a King in his throne.

i Luk. 9.24 and 19.8.9 Therfore haue thou no fellowship with earthly things *i*, and Iesus gladly will abide with thee.

Thou shalt find that welnigh lost, whatsoeuer is spent vpon any besides Iesus.

k 2. Ki. 18.12 l Esa. 40.6 Neither trust nor stay vpon a wauering reed *k*. For all flesh is grasse, & all the grace thereof, is as the flower of the field *l*.

m Iere. 15.5 If thou trust in man *m*, thou shalt easily be deceiued, yea if thou seek cõfort, and profit by any other thing, thou shalt sustaine great losse *n*.

n Phil. 3.7

If thou seekest Iesus in all thinges, thou shalt find Iesus, but if thou seek thy selfe, thou shalt find thy selfe, but to thy damnation *o*.

o Mat. 10.37 Ioh. 12.25

For whosoeuer seeketh not Iesus, doth more hurt himselfe, then all the world againe, & his enemies besides, can doe.

Of

CHAP. VIII.

Of the familiarity with Iesus.

VVHile Iesus is presēt, all things go wel & seem cōfortable; but when hee is absent, nothing is sweet *a*. If Iesus speak not in the mind of man, little good can worldly comfort doe him: but speake he but a word, and great ioy shall he feele *b*.

Sō Mary Magdalen arose quickly from the place where shee wept *c*, as soone as shee heard by Martha that the Master was come and called for her. Happy is the houre wherin Iesus calleth from teares vnto the ioy of the Spirit *d*.

How hard & dry art thou without Iesus *e*? How vaine and fooliſh, if thou desire any thing without Iesus. Greater shall be thy losse if thou doe so, then if thou shouldest leese the whole world *f*. For, what can the world doe without Iesus *g*?

To bee without Iesus is a bitter death: but to abide with him, is euen a pleasant life *h*.

If Christ be with thee, what enemi-

a Ioh.16.6

b Io.16.22

c Ioh.11.26

d Ioh.16.22

e Ioh.15.5

f Phil.3.8 Math.16.6

g Mat.16.28

h Psal.27.3

i Rom, 8.31 mie can hurt *i*?

Ioh, 10. 20 He which findeth Ieſus, findeth
good treaſure, or rather the chiefeſt
k Col, 2. 2.3 felicitie *k*: hee which leeſeth Ieſus
leeſeth too much. What ſayd I, too
much? He leeſeth more, then if hee
l Mar, 8. 36 loſt the whole world *l*.

Hee that liueth without Ieſus, is
m Mat, 19.12 moſt miſerable *m*, but he whom Ieſus
n *Ioh*, 17.23 fauoreth, is for riches moſt welthy *n*.

To liue with Ieſus, is great cun-
ning, and to know how to keep him,
o *Ioh*, 18.3 is moſt ſingular wiſdome *o*.

p Mat, 11.29 Bee thou meeke and lowly *p*, and
Ieſus will come to thee. Yea be thou
godly and quiet, and Ieſus will abide
q *Ioh*, 14.15 with thee *q*.

But turne thou once to outwarde
r Gal, 4.9 things *r*, and thou dooſt make him
forſake thee, and ſo leeſe his fauour.
And if hee once forſake thee, vnto
ſ Heb, 6.68 whom wilt thou flie *ſ*, or what friends
Heb, 6. 4. 5 wilt thou find?

Without a friend thou canſt not
long liue: and if Ieſus bee not thy
friend before all others, thou ſhalt
mourne without meaſure, when hee
once doth leaue thee *t*. And therfore
e Cant, 5.6 thou dooeſt fooliſhly, if thou eyther
u *Ier*, 9.2 3 truſt or reioyce in any beſides him *u*.
Gal, 6. 14.

Better were it to haue the whole
world

world against thee, then Christ Iesus alone *x*. x Rom, 8. 31

Wherfore aboue all things which thou loueſt, loue Ieſus beſt, loue other for Ieſus ſake, but loue Ieſus for his owne. y Mat, 10. 37

Hee alone muſt ſingularly bee loued, becauſe he alone is the good and faithful friend *z*. For him and in him thou muſt loue both friend and foe, and pray him that al men *b* may both know and loue him. z Ioh, 15. 13 a Mat, 15. 43 b 1. Tim, 2. 1

Neuer couet thou anie ſingular prayſe or loue *c*; for that belongeth vnto God, who hath none equall *d*. Neither wiſh to haue any body addicted vnto thee *e*, nor do thou inordinately loue any man *f*, but let Ieſus be in thee, and in all good men *g*. c Iere, 9. 23 d Dan, 3. 29 e 1. Cor, 3. 3 f 1. Cor, 7. 23 g Gal, 1. 10

Haue thou a pure minde *h*, voide from all hinderaunce of Worldlie things *i*. For thou muſt be pure, and bring an vpright minde vnto Ieſus, if thou wilt behold and ſee how ſweete the Lord is *k*. h Mat, 5. 8 i Iames, 1. 21 k Math, 5. 8

And doubtleſſe thou ſhalt neuer come to that point, vnleſſe God preſent thee, and drawe thee *l*, whereby thou maieſt reiect and renounce all things, & be coupled to him alone *m*. For if thou be in Gods fauor, nothing l Ioh, 6. 44 m Luk, 3. 11

n Mar. 9. 23 Phil. 4. 13 is there, which thou canst not doe *n*; but if that be gone, thou art poore, and feeble, and left as it were to the o Ps. 104. 29 whip *o*.

Now if thou feele the want thereof, thou oughtest not to cast downe p Lam. 1. 2 thy selfe, or despaire *p*, but patiently abide the good pleasure of God, and beare all chances, to the prayse of q 1. Pet. 1. 6 Christ Iesus *q*. For sommer followeth winter, & after night day comes, and r Tob. 3. 22 faire weather after stormes *r*.

CHAP. IX.

Of the want of comfort.

IT is no hard thing to contemne worldly comfort, whilest thou a Ps. 94. 19 feelest heauenly *a*: but to lacke both worldly and heauenly consola- b Mat. 27. 46 tion *b*, and willingly to beare the banishment of the minde for the glory of God, and neither to seek thy selfin any thing, nor to respect desert, is doubtles a great matter, or rather the greatest of all.

For what great thing is it to be merie & godly, while God fauoureth c Psal. 94. 19 who doth not wish to see that houre? Hee rideth cheerefully, whome the

grace

grace of God carrieth: and what maruell if hee feele no burthen, which is borne of the almightie *d*, and led by the best guide? d Esa. 10.20 Math. 11.28

Greatly doe we delight our selues with some one thing of this world or other, and hardly can man forsake himselfe altogether *e*: therfore mightily and a long while must hee striue, before he can learne to subdue himselfe, & to drawe all his sences vnder the obedience of God. e Mat. 19.22 Luke 9.23

As long as man dependeth on himselfe, hee will easily slide vnto worldly delights: but the vnfained louer of Christ, & earnest follower of vertue, neither inclineth vnto those comforts, nor seeketh such delight of sences, but rather vehement exercises, and sore labours for the loue of Christ *f*. f Luk. 9.23

Therefore if at any time spirituall comfort bee giuen thee from aboue, receiue the same with thankesgiuing, and thinke that it is Gods gift *g*, not that thou dost deserue it, and be not puft vp there-withall *h*. Gala. 6.14 g 1. Cor. 4.7 h Col. 2.18

Be not high minded or proud, because of thy gift *i*, but so much the more humble rather, and in all thy dooings circumspect and fearefull. i Ro. 11, 20

For

For the time of comfort will passe away, and tentation will follow.

And though thy consolation bee gone, despaire not out of hand, but looke for health from aboue, & that with modestie and patience *k*. For GOD is able to indue thee with a more ample benefit & consolation *l*.

k Rom. 5. 3
Rom. 15. 4
l 2. Cor. 1. 3

Neither is this a new thing, and strange to such as tread in the pathes of godlines *m*. For men of greatest holinesse, and the old Prophets, haue tasted such alteration many times *n*.

m Psal. 94. 1
Acts 14. 19
n Ps. 34. 19

And therefore saide one vpholden by the power of God, on this wise *o*, In my prosperity I sayd, I shall neuer be moued.

o Psal. 30. 6

Behold; what happened vnto him whē that was taken away, he ioyneth
7 afterward in these words: But thou diddest hide thy face, and I was troubled.

Yet for all that he despaired not, but so much the more earnestly prayed
8 vnto God, saying; Then I cried vnto thee, O Lord, & prayed to my God.

At the last hee obtained the end of his praier, and confesseth that he was
9 heard, when hee saide: O Lord my God, I cried vnto thee, & thou hast
10 restored me. But wherin? Thou hast

turned

urned my mourning into ioy, thou
ast looſed my ſacke, and girded mee
ith gladnes.

Now if theſe things haue happe-
ed to men of ſuch wonderfull holi-
eſſe, we miſerable and poore ſoules
ould not deſpaire *p*, though we bee
ometime in colde, and ſometime in
eat, in as much as the ſpirit goeth, &
ommeth at his pleaſure *q*. Therfore
ith Iob *r*. Thou doeſt ſo magnifie
im, that thou ſetteſt thine hart vpon
im, and doſt viſite him euery mor-
ing, and trieſt him euery moment.

So then, in what thing ſhould I
ope, or to whom ſhould I truſt, but
nly to the infinite & heauenly mer-
y of almighty God *ſ*.

For, be it that I haue about mee
ood & godly brethren, and faithfull
iends, and holy bookes, and plea-
nt ſpeech, and ſweete muſicke, yet
ttle doth all this helpe, little doth
comfort, if beeing forſaken of
od *t*, I am left to my ſelfe: at that
me the beſt remedy is patience *u*, &
e denying of my ſelfe *x*, according
the will of God.

For my part, I neuer yet found
an ſo religious, that hath not felt
mtime the lack of Gods aſſiſtance
and

p Rom, 15.4
Reue, 3.29
q Iohn 3.8
r Iob 7.17
ſ Pſal, 5.11
pſal, 20.7
t Pſ, 119.50
u Luk, 21.19
x Luk, 9.23

and at sometime bene cooler in zeale that at others, neither hath any godly man beene so carried aloft, & illuminated, but either sooner or later, at one time or other, hee hath beene tempted *y*.

y Rom. 7. 14 Gala. 5. 17

Hee is not worthy to behold God in deepe contemplation, who hath felt no miserie for Gods sake *z*. For commonly the tentation that goeth afore, is a signe of consolation to come afterward *a*. And they which are tried with tentation, are promised the ioyes of heauen *b*. To him that ouercommeth, saith the Spirit *c*, will I giue to eate of the tree of life.

z Iob. 5. 17 Matth. 5. 10

a Psal. 93. 12

b Iam. 2. 12

c Reue. 2. 7

Furthermore, GOD sendeth his comfort, that man may be the stronger to beare aduersitie *d*. And tentation followeth, that hee waxe not proud of his gift *e*.

d Rom. 5. 2

e 2. cor. 12. 7

f 1. Pet. 5. 8

Sathan sleepeth not *f*, and the flesh is not yet deade *g*, therefore at all times prepare thy selfe vnto battell *h*, for on euery side thou hast troublesome enemies *i*.

g Rom. 7. 13 Gala 5. 16

h 1. Ti. 6. 12

i Psal. 9. 1. 7

CHAP. X.

Of thankefulnesse vnto God for his benefits.

WHat seekest thou for quietnes, seeing thou art born vnto labor *a*. Giue thy selfe to patience *b*, rather then to pleasure, & to beare the crosse, then to delectation *c*.

For what worldling is there which would not willingly enioy spirituall comfort, if he might at all times; as that which surpasseth all the ioyes of the world, & pleasures of the flesh *d*. For all worldly delightes are eyther vaine or vile *e*; but the ioyes of the Spirit are onely sweet, onely honest, springing of vertue, and powred into pure mindes by God himselfe.

But these heauenly consolations are of that nature, that no man can keepe them at his pleasure, forsomuch as tentation ceaseth not anie long time *g*.

Two things are great enemies to this heauenly ioy, false freedome of the mind *h*, and too much confidéce in our selues.

a Gen.3.19 Iob.5.7
b Lu. 21. 19
c Ecc.7.4
d Ioh.16. 22 Phil.4.7
e 2.Pet.2.13
f Ro.14.17
g Luk.4.2 Esa.66. 3
h Iere. 17.5

God

God doth well, which bestoweth on man the benefite of his comfort; but man dooth ill, which doth not with thankesgiuing *k* acknowledge God to be the giuer of the same *l*.

k Thes, 5.18
l 1. Cor, 4.7

Hence it is, that God powreth not his benefits vpon vs, euen becaus we are vngratefull, & send not all things backe vnto the spring of the Fountaine *m*.

m 1.co. 12.6
Heb. 2. 6

He which giueth thanks, beggeth a new benefit: and that is cōmonly taken from the proudly vngrateful *n*, which is bestowed vpon the modestly thankfull.

n Mat, 18.33

I like not that comfort which taketh from me all sorrowe for sinne *o*: neither desire I that knowledge that makes me forget my selfe *p*.

o Luk, 6.24
P 1.Cor, 8.1

For, all that is hie, is not holy, neither is euerie desire pure; nor all that is sweete wholesome: nor euery thing that liketh man, pleaseth almighty God *q*.

q Lu, 16.13

But those benefits are welcome vnto me, which make me humbler then I was before *r*, and readier to forsake my selfe *s*.

r Luke, 9.48
s Luk, 9.23

He whom God hath schooled both by prosperity and aduersity, will arrogate nothing vnto himselfe *t*, but confesseth

t 1.cor, 4.7

confesse rather his nakednesse and misery *t*.

t Iob. 1 21

Giue vnto God that which is Gods, and ascribe vnto thy selfe that which is thine; that is, giue God thanks for his benefits *u*, and ascribe sinne to thy selfe *x*, and for sinne thinke thou deseruest punishment *y*.

1. Tim. 6. 7
u 1. The. 5. 18
x Dan. 9. 5
y Deu. 28. 15

Take the lowest roome, and the highest shal be giuen thee *z* for without the lowest there can be no highest.

z Pro. 25. 6

Those whome God accounteth chiefest for holinesse, esteeme themselues for vilest; and the more glorious they are, the more humbly they behaue themselues, being full of celestiall truth & glory *a*, not of vaine glory desirous.

a 1. cor. 1. 13

They which depend vpon God, neuer waxe insolent: and they which ascribe vnto God whatsoeuer good thing they haue, receiue not praise one of another *b*, but seek it of God, whom they wish might be extolled aboue all things both of themselues, and of all other holy men, & to him-ward alwaies they tend *c*.

b Ioh. 5. 44
c Psal. 34. 3

Wherefore, bee thankfull in small things, so shalt thou bee meete to attaine greater *d*.

d Mat. 25. 21

Albeit, account euen the leaſt, and vileſt gifts, for glorious and greateſt. For if thou reſpect the maieſty of the giuer e, no rewarde or gift ought to ſeeme vile or little.

e Iam. 1. 17

For that is no ſmall gift which the moſt high God giueth, whatſoeuer it bee; yea, if hee giue thee ſtripes and correction, thou oughteſt to receiue it in good worth, inaſmuch as it maketh alwaies to our welfare, whatſoeuer hee ſendeth, or ſuffereth to come vnto vs.

He that would keepe the fauour of God, let him both be thankefull for benefits giuen f, and patient if they be taken away g, that they may come againe, let him pray: and leaſt hee loſe them when they are come, let him be wiſe and humble.

f Coloſ. 3. 17
g Col. 1. 11

CHAP. XI.

The ſmall number that loue Chriſt vnfainedly.

CHriſt hath now adayes many that loue his heauenly kingdome a, but fewe that will willingly beare his Croſſe; many that deſire comfort, but fewe aduer-

a Luke, 9. 59
Math. 19. 16

aduersitie *b* : many partakers of his meate *c*, but few of his continencie. All men would reioice with Christ *d*, but few sustaine aduersity with him *e*. Many follow Iesus euen to the breaking of bread *f*, but few to drinke of his cup *g*. Many honour him for his miracles *h*, but few follow the shame of the crosse *i*. Many loue him while prosperity doeth last *k*, and many praise, yea & thanke him while they receiue any comfort at his hands *l*, but if hee but hide himselfe and forsake them for a while, they fall either to bitter complaining, or to vtter despaire.

b Mat. 7. 13
c Iohn 6. 26
d Mar. 20. 20
e Mat. 26. 56
f Ioh. 6. 26
g Lu. 22. 54
h Mar. 7. 37
i Gal. 3. 13
k Mar. 10. 37
l Iohn 6. 14

But they which loue Iesus, not for any pleasure that they looke to find, but for Iesus sake, they as well in miserie and sorrowe, as in prosperitie, commend him *m*, and thanke him euermore; which they will alwaies do, albeit he should neuer giue them any comfort at all. Such is the force of the vnfained loue of Christ, it seeketh neither outward profit nor it selfe *n*.

m Mat. 5. 10
Rom. 5. 8
n 1. Cor. 13. 5

So that as many as seeke alwayes for pleasure, may rightly be termed hirelings *o* : and such as hunt after profit and lucre *p*, loue themselues,

o Ioh 10. 12
p Mat. 10

more then Christ out of doubt. How many will serue Christ freely without
q Mat. 10.8 gaine *q*? Or who is so spirituall that
r Luk. 18.28 will forsake all *r*? I say who can find
s Mat. 5.3 him that is truly poore in spirit *s*, and bare from all worldly thinges? that precious fellowe may bee sought the whole world ouer.

If a man feede the poore with all
t 1. cor. 13.1 4.5 his goods *t*, hee hath yet done nothing; & if he chastise himselfe with sorrow for his sins, it is yet too litle: and though hee knew all secrets, and all knowledge, he is yet far from the marke: yea were hee most singularly vertuous, and could burne for religion, yet lacks he something, euen one
u Luk. 10.42 thing which is needfull *u*. And what is that? Euen that when he hath forsaken all things, hee forsake himselfe
x Luk. 5.11 Luk. 9.23 *x*, and going wholly out of himselfe, retaine no piece of selfe, or priy Ma. 10.37 uate loue within him *y*.

When hee hath done, what hee knowes shold be done, let him think that nothing hee hath done, neither let him glory in that hee may bee great, but confesse rather that he is an vnprofitable seruant, euen as the
z Luk. 17.10 trueth it selfe doth say *z*: When yee haue done all things, which are commaunded

manded you, say, We are vnprofitable seruants, wee haue done but that which was our dutie to doe.

Then at length will he finde himselfe needie, and naked in spirit *a*, and may say with that Prophet *b*; I am poore and needie. And yet notwithstanding none is richer, none freer, none mightier then hee which can forsake the world, and himself too, & debase himselfe euen vnder the baseſt things *d*.

a Mat. 5. 3
b Psal. 86. 1
c Luke 5. 11
d Phil. 2. 5. 9

CHAP. XII.

Of patient bearing the Crosse of Christ.

THis seemeth a harde saying to many, Forsake thy selfe *a*, Take vp thy Crosse, and followe mee: But those last wordes will bee much harder *b*: Depart from mee yee curſed into euerlasting fire. For they which now gladly doe heare, and follow the saying of the crosse, shall not then dread the heauy sentence of eternall punishment *c*.

a Mat. 16. 24
Mark. 8. 34
b Mat. 25. 41
c Psal. 112. 6

Then all the seruants of the crosse, which haue liued after the example of him that was crucified, shall approch

vnto Christ with great boldnes *d*.

Why then feareſt thou the croſſe, which is the way vnto heauen *e*.

In the Croſſe ſaluation is, in the croſſe life; in the croſſe, ayde againſt enemies; in the croſſe celeſtiall comfort; in the croſſe ſtrength of mind; ioy of the ſpirit is in the croſſe; in the croſſe the chiefeſt vertue; perfection of holineſſe is in the Croſſe: finallie, without the Croſſe, there is neither ſaluation of the ſoule, nor hope of eternall life *f*.

Wherefore take vp the croſſe, and follow Chriſt, & thou ſhalt goe into eternall life *g*. Hee went before thee bearing his owne Croſſe *h*, & for thy ſake died on the Croſſe *i*, that thou alſo mighteſt beare the Croſſe, and deſire to die vpon the ſame *k*. For if thou die with him, thou alſo ſhalt liue with him; If thou ſuffer with him, thou ſhalt alſo reigne with him *l*. For knowe this, in the croſſe, & in dying, all things doe conſiſt, neither is there any other way vnto life & quietneſſe, then by the croſſe, and daily mortifying of thy ſelfe *m*.

Whitherſoeuer thou turneſt thy ſelf or caſteth thine eyes, thou ſhalt finde neither aboue or beneath, a better way

d Wiſd. 5.1
Math. 19.28
e Luk. 22.28
Rom. 8.17
f Gala. 2.19 and 6.14
g Luke 9.23
h Ioh. 19.17
i Gala. 3.13
k 1. Pet. 2.21
l 2. Tim. 2 11.12
m Ro. 6.3.4 Gala. 6.14

way vnto bliſſe, then by the croſſe *n*. n Luk. 34. 26

Though thou ſet all things in neuer ſo good order, yet can it not bee auoided but ſomthing thou muſt ſuffer either voluntarily, or againſt thy will *o*, & alwaies run vpon the croſſe. o Sirac. 2. 1
For either ſicknes of body, or ſorrow of mind will vexe thee. Either God will forſake, or man afflict, or (which worſer is) thou wilt bee a burden to thy ſelfe, and that in ſuch ſort, as no remedy can ſalue, nor comfort quiet thee, but of neceſſity thou muſt beare it as long as God thinks good *p*. p Phil. 1. 23

For it is Gods wil to haue thee ſuffer miſery without comfort *q*, that thou maieſt ſubmit thy ſelfe whollie vnto him, and be more humble thorough aduerſitie *r*. q Mat. 27. 46 r pſa. 119. 67

No man ſo feeleth the paines of Chriſt in his minde, as he which hath ſuffered the like himſelfe *ſ*. ſ Gala. 6. 17

So that the croſſe is prepared, and abideth for thee in euery place, neyther ſhalt thou eſcape it, run where thou wilt *t*, for whereſoeuer thou becõmeſt, thou beareſt thy ſelfe about, and ſhalt find thy ſelfe alwaies *u*. t Ioh. 16. 1 u Rom. 7. 14

Turne thee vpwarde, turne thee downeward, turne thee outwarde, or turne thee inward, euery where thou

maiest finde the crosse; and alwaies thou must haue patience, if thou wilt enioy the peace of mind, and crowne of rest x.

x Luk. 9. 24 & 21. 19

If thou wilt carrie the crosse willingly, the crosse will I carry thee euen to the desired end, namely where misery hath an end y, which will not be in this world z. But if thou beare it grudgingly, thou doest increase thy burden, and presse downe thy selfe the more, and yet must thou beare it do what thou canst a. If thou escapest one misery, thou shalt assuredly fall into another b, and perhaps into a worser.

y Reu. 7. 17
z Iob. 16. 20
a pro. 14. 14
b Mat. 19. 22
2. Tim. 3. 12
Iud. 8. 11.

Thinkest thou to escape that which no mortall man could euer yet do c? What man euer liued in the worlde, without his crosse & miserie d? Yea, euen our Lord & Sauiour Christ was no one houre without griefe and trouble while hee liued heere on earth e, For, Christ suffered f, and so entred into his glory, and wilt thou seeke another path, and not walke in this kingly hie waie? The whole life of Christ was euen a meere crosse, and vexation g, and wilt thou seeke for rest and quietnes?

c Ioh. 5. 7. 17
Iob. 14. 1
d psa. 34. 19
Act. 15. 12
e Luk. 9. 22
f Luk. 25. 26
g Esa. 53. 3
Iohn. 7. 7

Thou art out of the way, surely thou art

art out of the way, if thou lookest for any thing but miserie in this world; seeing the whole life of mortall man is ful of troubles, & compassed about with calamities *h*. And the more godly a man is, the more often doth he suffer aduersitie, for the soreneſſe of his affliction increaseth through his loue of God *i*.

And yet is not this man of whom we speake without comfort, in asmuch as hee beleeueth, that by this crosse he shall reape much fruite *k*.

For whilst willingly hee commeth vnder the Crosse, it falleth out that the whole burden of troubles is turned vppon the confidence of Gods heauenly comfort *l*; and the more the flesh by calamitie is weakened, the more the Spirit is confirmed by the comfort of mind *m*. Yea, so is he strengthened many times, through the feeling of troubles and aduersity, (of such force is his loue which suffereth after the ensample of Christ *n*) that hee would not wish to bee without sorrow and affliction *o*. For hee beleeueth that he is the more acceptable to God, the more he can suffer for his sake *p*.

And yet is it not by the power of

h Iob. 14. 1

i Rom. 8. 35 phil. 1. 14

k psal. 94. 18

l psal 3. 22. & 91. 2

m Ro, 7. 23 2. Cor. 4. 16

n 1. pet. 2. 21

o Rom, 6. 5 and 8. 35

p Acts. 5 41 2 Cor. 4 16

man, but of the mercie of God, that hee can in his fraile flesh loue, and through the zeale of the Spirit, set
q Gala. 5. 16 vpon those things *q*, which man by
1. Tim. 1. 12 nature doth flie and abhorre.

For man of himself cannot indure the crosse, loue afflictions, tame and bring vnder the body, shun promotion, abide to be reuiled, despise himselfe, yea couet to be despised, beare aduersitie, and contemne the prospe-
r Luk. 22. 13 rity of this world *r*.
2. Cor. 5. 14 If thou depend vpon thy selfe, thou shalt doe none of these things, but if thou trust in God, hee will send thee
s Ioh. 6. 7 comfort from aboue *s*, whereby the world and the flesh shall be brought
u 2. co. 14. 10 vnder thy subiectiō *u*. Yea thou shalt not feare the malice of the diuell *x*, if
x psal. 91. 5 thou be stedfast in faith *y*.
y 1. pet. 5. 9

Thou therefore suffer affliction as a good souldier of Iesus Christ, who
z 2. Tim. 2. 3 for thy sake was crucified *a*.
a 1. pet. 2. 24 Prepare thy self to suffer much aduersity, and sundry incommodities in this miserable life: forasmuch as such is thy lot whereseoeuer thou becommest: for lurke where thou wilt, yet by no meanes shalt thou escape these troubles, but must beare them
b Luk. 11. 19 of necessity *b*.

Drinke

Drinke hartily of the Lords cup *e*, if thou desirest to be his friend and companion. c Mat. 20. 22

And as touching consolation, refer that to the will of God, let him giue it at his discretion, but yeelde thou thy selfe to the bearing of aduersitie, and let it be thy ioy *d*. For the afflictions of this present time are not answerable to the glory which shall be hereafter *e*, though thou couldest beare them all thy selfe. d Acts 5. 41 *Iames* 1. 2 e Rom. 1. 18

After thou art come to that passe, that thou canst with pleasure and ioy endure aduersitie for Christ his sake, thinke thou art an happy man, which hast found the kingdome of heauen here on earth *f*. On the other side, as long as it grieueth thee to beare it, so long art thou in ill case, and vexed euery where with the sight of miserie *g*. But doe thy dutie, that is, prepare thy selfe to the Crosse, & to die, & in short time shalt thou be assisted, and find quietnes *h*. f Mat. 5. 10 g Pro. 10. 19 h 1 Pet. 1. 12

If thou wert taken vp euen into the third heauen with Paul *i*, yet wert thou not assured that none aduersitie shall come to thee. I will shew him, saith Christ *k*, how many things hee must suffer for my sake. i 2. Cor. 12. 2 k Acts 9. 16

So,

So that of necessity thou must suffer, if thy mind be to loue and serue
l Luke, 9.23 Christ euermore *l*.

And wold to God thou wert counted worthy to suffer for the name of
m Acts. 5.41 Iesus *m*, then what glory to thy selfe
n Rom. 5.2 *n*, ioy to the saints of God *o*, & profit
o 1. Cor. 12 26. to mankinde *p*, would arise? For all
p Col. 1. 24 commend patience, though few will
q Mat. 16.16 suffer *q*. Doubtlesse there is great cause why thou shouldest indure a little for Christ, seeing thou canst suffer a great deale more for the world *r*.
r 1. cor. 6.25

And know this for a truth, that thou
s Rom. 6.8 must liue by dying to thy selfe *s*. And
2. Tim. 2.11 the more a man dieth to himselfe, the more he liueth to God. No man is meet to cõprehend celestiall things, vnlesse hee can be content to beare
t Rom. 8.35 aduersitie for Christes his sake *t*.

To conclude, nothing is either more acceptable in the sight of god, or profitable to thy selfe in this life, then willingly to suffer aduersitie for the Name of Christ; insomuch, that if choice were giuen, thou shouldest chuse to suffer for Christ, rather then to be refreshed with much consolati-
u Ro. 12. 12 on *u*; for so shalt thou become the
x Ioh. 15.20 more like to Christ *x*, & all his holy
1. pet. 2.21 seruants *y*.
y Mar. 5. 11

Nei-

Neither doth our comming forward consist in the store of pleasures and comfort, but rather in bearing great euils and aduersitie z. z Rom. 5. 3 *Iames* 1. 2

And if any thing had beene better or more expedient for man then to suffer miserie *a*, doubtlesse Christ would haue showne the same both by words & deeds. But now in plaine words, he doth counsel both his own disciples, and as many as are desirous to follow him, to beare the crosse, in these words *b*; If any man will follow me, let him forsake himselfe, and take vp his crosse and follow me. a Ioh. 14. 17 b Ma. 16. 24 Mark. 8. 34

Therefore all things beeing read ouer and ouer, and put in practise, let this bee the end of our speech *c*: By many afflictions we must enter into the kingdome of GOD. c Acts 14. 22

Thus endeth the second
Booke

The third Booke of the IMITATION of CHRIST.

CHAP. I.

Of the spirituall communication betweene Christ and the faithfull Soule.

I Will hearken what the Lord within mee will say *a*. Blessed is the soule which heareth the Lorde speaking within her, and from his mouth receiueth the word of comfort.

a Psal. 85.8

Blessed are the eares which can heare when God whispereth, and doe nought regard the noise of the world *b*. Yea blessed are the eares which listen not to the outward sound, but to the truth speaking to the heart *c*.

b Psal. 38.13

c Psal. 61.12 Matth 16.7 Iohn 8.43

Blessed are the eyes which are close frō seeing outward, but open to behold inward things.

Blessed are they who peirce vnto spirituall things, and prepare themselues more and more by daily meditations *d*, to come vnto the knowledge

d Psal. 1.12.

ledge of Gods heauenly mysteries.

Blessed are they who reioice in seruing God, & cast off al those things as may withdrawe them frō so doing *e*. e Lu. 10.14

O my soule cōsider these things, & banish from thy mind carnall affections *f*, so shalt thou vnderstand what thy Lord God will say within thee *g*. f Gal.5.19 g psal.85.8

Thus saith thy friend, I am thy saluation *h*, thy peace *i*, and thy life *k*, sticke vnto mee, and thou shalt finde quietnes *l*. Leaue all worldly things *m*, and seeke after heauenly *n*. For, what are all things in this world, but vaine *o*, or what good can they doe, if God forsake thee *p*? h Ephe.1.7 i Ioh.16.33 k Ioh.14.6 l Mat.14.28 m Lu.16.13 n Luk.22.31 Colos.3.2 o Eccle.2.11 p Mat.16.26

Wherefore all things renounced, seek vnfainedly to please God *q*, that thou maiest attaine vnto the true felicity *r*. Mark.8.36 q Eccl.12.18 r Reu.1.26

CHAP. II.

That the Truth speaketh inwardly, without noise of words.

SERVANT.

SPeake Lorde, for thy seruaunt heareth *a*. I am thy seruant, O giue me vnderstanding *b*, that I may learne thy statutes. a 1.Sa.3.10 b psal.119.34

Incline

Incline my ſoule vnto the wordes of thy mouth, euen vnto thy words
c Deut. 32.2 which ſtill downe like the deawe *c*.

The Iſraelites ſayde vnto Moſes in
d Exo. 20.19 old time *d*; Talke thou with vs, and wee will heare, but let not God talke with vs, leaſt wee die. But I pray not ſo, Lorde I pray not ſo, but with the Prophet Samuel rather, I beſeech
e 1.Sa.3.10 thee, ſaying *e*; Speake Lord, for thy ſeruant heareth.

And let not Moſes, nor any other Prophet ſpeak to me, but thou Lord, which inſpireſt and lightneſt all the
f 1.pet.1. 21 Prophets *f*, ſpeake thou to mee. For thou canſt inſtruct mee without their helpe: but they can profit nothing
g 1.Cor. 3.7 without thee *g*.

They may ſound out wordes in mine eare, but they bring not the
h Ioh.14.10 ſpirit *h*. They can ſpeak trimly, but if thou holde thy peace, they inflame
i Mat. 7.28 not the minde *i*. They teach the let-
k Reue. 5.9 ter, but thou openeſt the meaning *k*. They talke of deep things, but thou vnlockeſt the ſenſe of that which was
l Ro.16.25 ſealed vp *l*. They pronounce the commaundements, but thou helpeſt to fulfill them. They ſhew the waie, but thou giueſt ſtrength to walke in
m 1.pet.1.2 the ſame *m*. They deale outwardly with

with the senses, but thou teachest & lightenest the minds *n*. They water, but thou giuest the increase *o*. They cry with open mouthes, but thou giuest wisdom vnto the hearer *p*.

n Eph. 1. 15
o 1.cor.3.6.7
p Ioh.6.68

So then, let not Moses talke with me, but speak thou my Lord & God, which art the euerlasting truth, least I die, and proue vnfruitfull: and least, beeing outwardly admonished, and not inwardly inflamed, the Word heard, not doone; knowne, not loued *r*; beleeued, not obserued *s*, make vnto my condemnation.

q Mat.7.26
r Rom.2.8
s Iam.1.22

Wherfore speake Lord, for thy seruaunt heareth *t*. For thou hast the words of eternall life *u*. Speak to me euen that which may be to the comfort of my soule; to the amendment of my life, and to the aduancement of thine euerlasting glory, Amen.

t 1.Sam.3.10
u Ioh. 6. 68

CHAP. III.

That the words of God with all reuerence should be heard, & that they are not vnderstood of most men.

LORD.

SONNE heare my wordes, for they are most comfortable, and farre excell all the knowledge

ledge of Philosophers, and wisemen
a Pro.9.10 of this world *a*.
b Ioh.6.63 My words are spirit and life *b*, and are not to bee wayed by the sence of man, nor drawne to serue for vaine pleasure, but must be heard with silence, and receiued with humility & greedinesse.
c psal.94.12 SERV. Blessed is the man *c*, whō thou chastisest, ô Lord, and teachest in thy law, that thou maist giue him rest from the dayes of euill, while the pit is digged for the wicked.

LORD. I both inspired the Pro-
d 2.pet.1.21 phets in olde time *d*, and cease not in these dayes to speake vnto all: but many are deafe, and will not heare
e Esa.42.19 my wordes *e*. Most harken vnto the world, rather then to God, and more
f Rom.8.5 gladly obey the desire of the flesh *f*, then his heauenly will.

The world promiseth but tempo-
rall & small things, and they serue it
g Luk.16.13 euen with greedinesse *g*. I promise
h Esa.64.4 most excellent and eternall things *h*,
Math.7.11 and men care not for them.

Who with such a desire serueth, &
obeieth me in all things as they serue
i Math.7.13 the world *i*, and the Prince thereof *k*?
k Ioh.14.30 Be ashamed hereof, & if thou wouldest know why, hearken: for small

wages

wages many runne a great way, but for eternall life fewe will once steppe their foote out of doores *l*. Filthy gaine is earnestly sought for, for one penny somtime they shamefully cõtend: for a vaine thing and small reward, men feare not euen to wearie themselues night and day; but for goods immutable, for a reward vnestimable, for honours endlesse, and immortall glory, they will take no paines. l Mar. 7. 13

Wherfore blush I say thou slouthfull & whining seruant, that they shall bee more ready to fall into the pit of hell, then thou to come into heauen, that they shall take more pleasure in vanitie, then thou in the truth.

Againe, they many times misse of their purpose, but what I promise I fulfill, & hee that trusteth in me speedeth wel *m*. That which I promise in words, I performe in deeds *n*, to him which continueth constant vnto the end in louing me *o*, I reward all good things, and I am a diligent examiner of all religious men *p*. Write my sayings in thy hart, & meditate earnestly therevpon. For in the time of tentation they will doe thee good *q*. m psa. 37. 34 and 23. 4. 5 n Esa. 46. 11 o Mat. 10. 22 Mar. 13. 14 p Heb. 11. 39 q psa. 119. 92

That with reading now thou doest

not

not conceiue, in the time of curing thou shalt vnderstand. And two waies I am wont to cure mine elect, to wit by tentation, and by comfort *r*: and two wayes I instruct them daily, first by reprehending their wickednesse, then by exhorting to proceed in vertue and godlinesse.

r 1.Sam. 2.6 psal.66.8 Tob.13.2

Hee that heareth my words *s*, and despiseth them, hath that whereby he shall bee condemned in the day of iudgement.

s Ioh.5.24 Ioh.12.48

CHAP. IIII.

A prayer for the attaining of the true knowledge of Gods heauenly will, and for zeale of religion.

SERVANT.

O Lord my God, which art all my goods and riches, what am I that I dare speake vnto thee?

I am thy poore seruant and a vile worme *a*, yea much more vile and poore, then I either know, or dare shew forth *b*.

a Iob 25.6 b Luk.18.13

And yet, Lorde, remember euen this one thing, that I am nothing, that I haue nothing, that I am nothing worth. Thou alone art good *c*, thou

c Mat.19.16

thou alone art righteous *d*, thou alone art holy *e*, thou canst all *f*, thou doest all *g*, thou fillest all *h*, only the wicked thou sendest emptie away.

d Iob 9.23
e Deu. 33.4
f Iob 11.7
g Esa. 44.6
h 1. Kin. 8.27

Remember (O Lord) thy tender mercies *k* and fill me with thy fauor; thou wilt that none of thy workes should serue in vaine. For how can I stand vpright in this wretched world, vnlesse thy mercy and fauor do hold me vp *l*?

k Psal. 35.6 Luk. 1.54
l Ps. 119.41

Turne not thy cheerefull countenance from thy seruant *m*, defer not to heale me from day to day, withdraw not thy comfort, that my soule be not as the thirstie Land *n*.

m psa. 51.11
n psal. 143.6

O Lord teach me to doe thy will *o*, teach mee to walke worthily, and humbly in thy presence. For thou art my wisedome *p*, and knowest me indeed *q*. Yea, thou knewest me not onely afore I was conceiued in my mothers wombe, but also afore the very world was made *r*. So be it.

o psa. 143.10
p 1. Cor. 1. 30
q psal. 139.1
r psal. 90.2 Rom. 8.29

CHAP. V.

That we must walke sincerely and humbly before God.

LORD.

SONNE, walke thou vprightly, in my sight, and seeke mee alwayes in singlenesse of mind *a*.

a Mat. 5.8

Hee that walketh vprightly, walketh safely; for the truth deliuereth him from deceiuers & slaunders of the wicked. And if the truth shall make you free *b*, you shall bee free indeede, and feare nought the vaine wordes of men.

b Iohn 8.32

SERVANT. Trueth Lorde, therefore I beseech thee deale so with me, that is, let thy truth instruct mee, defend me, and bring me to a blessed end *c*. Yea, let the same thy truth deliuer me from all wicked lusts, and inordinate affections; so will it come to passe, that I shall enioy a wonderfull freedome of the mind *d*.

c Psal. 43.4

d Iohn 3.9

LORD. And I will teach thee what is right and acceptable in my sight *e*. Call thy sins to remembrance continually, & that with hearty sobs, and sorrow *f*, and neuer brag of any good

e Psa. 25.4.5

f Ioel 2.12 Eze. 18.30

good deeds which thou hast done *g*. For in very deede thou art a sinner *h*, and subiect to many infirmities of the mind; yea by nature alwaies thou tendest vnto vanity *i*, and maiest easily fall, easily be ouercome, and easily troden downe, and cast to the ground *k*.

g 1. Cor. 4. 6
h Psal. 143. 2
i Gen. 6. 5
k Rom. 3. 23

Finally, thou hast nothing wherein to boast *l*, but many things to make thee humble; beeing much weaker then thou canst perceiue. So then, looke that none of thy deeds seeme great in thy sight, or excellēt, or pretious or wonderfull; yea count nothing excellent, nothing glorious, nothing commendable, and to bee sought for indeede, but onely that which is eternall *m*.

l 1. Cor. 4. 7
m Psal. 119 14. 24. 35

Let the euerlasting truth like thee aboue all things *n*, and thine extream vileness mislike thee *o*.

n Psa. 47. 10
o Ps. 108. 31

Feare nothing, flie nothing, mislike nothing so much as thy sins & wickednes *p*, they should more disquiet thee then the losse of the dearest things in the world.

p psal. 119. 138

Some behaue themselues not sincerely enough towardes me, seeking out earnestlie, thorough curiositie and pride, my secrets, and mysteries,

neg-

neglecting themselues and their sal-
q Rom. 1. 21 uation q; these fellowes by reason of
1. Cor. 13. 2 their pride and curiosity, fall manie
r Rom. 1. 26 times into grieuous tentations r thorough my displeasure.

But stand thou continually in awe of the heauy sentence of the almigh-
s Psal. 90. 11 ty God s, & search not out the works of the most High, but search out painfully, both how much euill thou hast committed, and what good thou hast left vndone.

Somes Religion is altogether in their books, or in pictures, or in som
t Mat. 23. 5 outward signes, and ceremonies t;
u Mat. 7. 21 some haue in their mouth u, but not [illegible] in their hart. And contrariwise, some beeing cleere in minde, and pure in
x Mat. 5. 8 heart x, doe couet alwaies after hea-
y Col. 3. 1 nenly things y, hearken vnwillingly vnto earthly matters, and serue the necessities of nature with griefe, and sorrow: and these men perceiue what the spirit of Truth speaketh within them; how it teacheth them to despise earthly, and to desire celestiall things; to contemne the world, and to wish for Heauen, night and
z Psal. 1. 12 Phil. 3. 8 day z.

CHAP.

CHAP. VI.

A Praier and thankesgiuing to God for his benefits.

SERVANT.

O Celestiall Father, Father of my Lord Iesu Christ *a*, I prayse thee for vouchsafing to remember mee a poore and sinfull wretch *b*. a 2.Cor. 1.3 b 1.Cor. 15 9.10

O Father of mercie *c*, and GOD of all comfort, I yeelde thee humble thanks, for refreshing me, vnworthy al comfort, with thine heauenly comfort *d*. c 2.Cor. 1.3 d 2.Cor.7.6

Euermore will I praise and magnifie thee together with thine onely begotten Sonne, and the holy Ghost the comforter *e* for euer and euer *f*. e 1.Ioh. 5.7 f 1.Tim.1.17

O Lord my God which loueſt mee so holily, I will reioyce with mine whole heart, when thou shalt come into my mind.

Thou art my glory and the ioy of mine heart: thou art mine hope and refuge in the day of my trouble *g*. g Psa. 55.16

But forasmuch as yet I am weake and of small power, I haue great need of thine assistance, & comfort: wher-

h psa. 106.4 fore visite me oftener *h*, and schoole me with holy discipline.

Set me free from wicked affections of the mind, and heale my soule of all vnbridled desires, and sins, that being inwardely healed, and purged throughly, I may be made fit to loue, strong to suffer, and constant to con-

i psal. 23.4 pf. 59.9,17 tinue *i*, Amen.

CHAP. VII.

The praise and force of Godly loue.

a Rom. 8.35 1.cor.13.4.5 &c, b The force and power of true loue you may beholde as in a glasse, Ro. 8 35.&c. Ro. 14.1.&c. Ro.15.1.&c. 1.cor.13.1 &c. 2.Tim.1.5 2.pet.1.5 &c 1.Io.2.7.&c 1.Ioh,4.7 actes, 2.42 44.45.46

LOVE *a* is a great thing, doubtlesse Loue is an excellent thing; it can make that which is heauy light; and carry that equally which is vnequall. It beareth a burden and feeleth it not; and conuerteth all sower things into sweete and sauourie: I say that noble loue of Iesus driueth one to aduenture great things, and forceth alwaies to come vnto perfection *b*.

Loue will be aboue, and cannot be kept downe by anie abiect thing *c*. Loue will be free, and loose from all worldly affections, that neither her inward sight be dimmed, nor she be either

either intangled by worldly prosperitie, or subdued by aduersitie. Loue is most sweete, most strong, most high, most large, most comfortable, most perfect: nothing is better then loue, either in heauen aboue, or in earth beneath. For it ariseth from God *d*, and resteth on God aboue all things. d 1.Ioh.4.7 16

Hee that loueth, flieth, runneth, reioyceth, is free and cannot be bound; he giueth all for all, & hath all in all, as hee which resteth in one aboue all which is most high *e*, from whom euery good thing doeth spring, and arise *f*. He respecteth not gifts, but looketh on the giuer aboue all. e 1.Ioh.2.5 &c. f Iam.1.17

Loue knoweth no measure, but burneth aboue measure. Loue feeles no burden, weies no labour, contendeth aboue strength, and considers not whether a thing may be done or no, for it counteth nothing hard, or vnpossible. Therfore loue can do all things: and he that loueth, brings many things to passe, if he faint, and tire not.

Loue waketh, and sleeping, slumbreth not; labouring, tires not; loden, faltreth not; terrifyeth, dismayeth not, but as a quicke flame, and

burning torch breaketh forth vpward, and safely pearceth out.

He that loueth, knoweth what this maketh. A great crie in the eares of God, is the ardent affection of the mind, while it sayes; O my God, my loue, thou art all mine, I am wholly thine, Raise vp in me a vehement
g Psa.34.8 loue, that I may taste g with the inner mouth of mine heart, how sweet it is to loue, and to swim as it were in the streames of loue.

Grant that I may so burne in loue, that through the heate of desire I
h Psa.18.1 may exceed my selfe *h*; that I may
Ps.119.97 sing the ballad of loue, follow thee
103 my louer aloft, & set forth thy praises with such a zeale, that euen my heart may faint again: that I may loue thee more than my selfe: yea, neither loue my selfe, nor any other, that loue thee vnfainedly, but in thee, and for thee, euen as the law of loue that shineth out of thee commaundeth and doth require.

Loue is swift, sincere, godly, pleasant and fruitfull, it is strong, patient, faithfull, wise, long suffring, & manly,
1. Cor.13 loue seeketh not her own *i*. For there
5. loue perisheth, where any serues himselfe.

Loue

Loue is circumspect, modest, iust, not dainty, not light, not giuen to vanities: but sober, chast, constant, quiet and temperate in all the senses.

Loue obeyeth betters, despiseth it selfe, feareth, thanketh, trusteth, and hopeth alwayes in God, yea when God seemes to abhorre it *k*.

k For without paine none liue in loue.

He that is not prepared to suffer all things, and to yeeld himselfe to the pleasure of his friend, is vnworthy to be called a friend.

To conclude, a friend must receiue all, euen hard and bitter things, in good part for his friends sake, and neuer leaue him in the time of aduersitie *l*.

l Rom. 5.7.8

CHAP. VIII.

How to trie a true friend: also how to resist the enemy.

LORD.

MY Sonne, as yet thou art not a stout, and prudent louer.

SERVAVT. Why Lord?

LORD. Forasmuch as a little assault makes thee to leaue off *a*, and

a 1. Iohn. 4 verse 18

ouer-greedily thou seekest cõsolatiõ.

A valiant louer endureth tentations, and giueth no eare to the subtile perswasions of the enemie; and therfore he so liketh prosperitie that with aduersitie he will not be troubled *b*.

b Psal. 19.8 Act. 2.24 1. Pet. 5.10

A wise louer respecteth not so much the gift of the louer, as the loue of the giuer; hee looketh more on the minde, then on the thing; and waigheth no gifts in respect of his friend.

The noble louer resteth not in the gift, but in me aboue all gifts.

Neither must thou by and by be out of heart, though sometime thou thinke not so reuerently, as thou wouldest, either of me, or my seruants.

That good and sweete affection, wherewith thou art delighted now & then, is an affection of present fauour, and a certaine fore-taste of the celestiall country: on which fore-taste thou must not too much depend, because it altereth many times. But to striue against the wicked motions of the minde, and to despise the intisements of Sathan *c*, is doubtlesse a valiant exploit, highly pleasing God.

c 1. Pet. 5.8.9

So that no cause is there why these

absurd

absurd imaginations, which are wont to arise of euery trifling occasion, should so torment thee: persuere constantly in thy purpose *d*, and serue God with an vpright affection. d psal. 25. 2. psal. 27. 14

Neither is it an illusion, that thou suddenly sometimes art rauished vp on hie, and by and by cast down vnto the old vanities of the mind *e*: which forasmuch as thou sufferest them rather against thy will *f*, than willingly, as long as they displease thee, and thou struggleste against them, they are rather profitable then hurtfull. e 2. Cor. 12. 7. f Rō. 7. 17. &c

Know this for a certainty, the drift of the olde enemy is to hinder thy study of godlines, and to withdrawe thee from all exercise of religion *g*, that is to say from the godly remembrance of the paines of Christ, from the care of thy saluation, and from thy purpose to goe forward in well doing *h*. g 1. pet. 5. 8. h Mat. 13. 25 39

Many wicked cogitations doth the enimy bring into thy mind *i*, to make thee to loath and abhorre prayer, and the reading of the holy Scriptures. Hee cannot abide an humble confession of sinnes: and if he could, hee would withdrawe thee also from the communion. i Mat. 13. 6 25. 26

But beleeue him not, though many times he lay snares to intrap thee, care not for him. Turne them vpon his owne pate, when hee prouoketh thee to wickednesse, and say vnto him *k*: Auoid Sathan, thou vncleane spirit, blush thou cursed wretch, thou which putteſt these things into my head, auoid I say; thou wouldeſt carry me away from my God, but thou shalt not. For Iesus wil assist me, and so thou shalt but get a shameful foile. I had rather die, and suffer any thing, than consent to thee *l*. Wherfore be quiet and holde thy peace: for I will not heare thee, though thou trouble me neuer so much *m*. The Lord is my light, and my saluation *n*, whom shal I feare? The Lord is the strength of my life, of whom shall I be affraide? Though an hoast pitched against me mine heart should not be affraide, the Lord protecting, and safely deliuering me.

k Mat. 4. 10

l Rom. 8. 35 &c.

m Mat. 16 23

n psal. 27. 1

Thou therefore striue couragiously as a good Souldier *o*: and if at any time of infirmitie thou fall, take a better heart vnto thee, & doubt not of mine especiall fauor *p*: and in any wise beware of pride, and arrogancy, a cause why many are led into error, and

o 1. Tim. 2. 3

p 2. 9 10. 2. 3

and fall into blindnes almost incurable many times *q*.

Let the fall of those proude ones, fooliſhlie arrogating too much to themſelues *r*, be a continual warning to thee to beware of pride.

q Rom. 1. 21 24. &c.
r Rom. 11. 12 19. 20 1. Pet. 5. 5 Luke, 18. 14 Iſa. 14. 10 11. &c. 2. Pet. 2. 3

CHAP. IX.

Of modeſt concealing the benefits of God.

LORD.

SONNE, it is good and profitable for thee to keepe cloſe the zeale of Religion that GOD hath giuen thee; not to commend the ſame too inſolently with words, or to praiſe it out of meaſure; but rather to deſpiſe thy ſelfe, and as one vnworthy thoſe ſo excellent giftes to feare *a*.

a Eccl. 11. 20 1. Cor. 4. 6. 7

Thou muſt not ſtick too much vnto that affection, which may eaſily be changed into the contrary.

Think while thou haſt the fauour of God, how miſerable & wretched thou ſhouldeſt bee without his fauor *b*: and thinke not that thy comming forward in godlineſs conſiſteth only in hauing the benefite of Gods

b Rom. 5. 1 2. &c. 1. Co. 15. 10 Epheſ. 2. 7

heauenly comfort, but also if thou canst patiently, and quietly endure
c Rom. 5. 3 the want thereof e, in such sort that
Iam. 1. 2. 3. 4 thou faint not in prayer, nor omit altogether thine accustomed exercises, but as well as thou canst, discharge that which is in thee to doe, and neglect not thy dutie for the vnquietnes of minde which thou feelest in thy selfe.

For many, when things fal not out euen as they woulde haue them, are
d Luk. 8. 13 by and by eyther impatient, or careless d.

It is not alwayes in the power of
e Act. 10. 23 man to dispose his affairs at his pleasure e, but God it is that both giueth
f Phil. 2. 13 and comforteth f, both when he will
Rom. 9. 16 and what he will, and whom hee will, and as he will himselfe.

Some through a blinde deuotion haue cast themselues away, whilst endeuouring aboue their strength, they consider not the corruption of their nature, but follow the affection of their mind, rather then the iudgement of reason: the which, because they tooke in hand more then Gods will was they should, did quickly forgo the fauor of God: and they which made their nestes in heauen, became

poore,

poore, vile, and forsaken g, that the afflicted & poore might learne not to flie with their owne wings, but with my feathers. g Esa. 14.10 11.&c. Luk. 1.51.52

And for such as are but yonglings and not trained vp in the way of the Lord, they (vnlesse they harken to the counsell of the wise) may easily be deceiued and ouerthrowen *h*: yea, if they follow their own braine before such as haue experience, they are in the greater danger, because they will not be withdrawen from their opinion once conceiued *i*. h pro. 12.1 pro. 13.1. 14.18 i pro. 21.29

It is seldome seene that selfe wise men will yeelde to any.

And therefore better it is to haue small wisedome with modestie, than profound knowledge with a proud mind: yea, better it is to haue little, than hauing much to waxe proud *k*. k pro. 11.2

Hee dealeth not circumspectly ynough; that giues himselfe wholly vnto pleasure, forgetting his old aduersitie, and the chaste feare of the Lord, the propertie whereof is to bee alwayes warie that it leese not benefits receiued *l*. pro. 15.25 l Rom. 11.20

And he is not vertuously wise, that in the time of misery despaireth ouer much, and reposeth lesse confidence

and

and truſt in me, than he ſhould. He which in time of peace is too ſecure, in the time of warre is out of heart commonly, and of no courage.

Haddeſt thou the way to behaue thy ſelfe modeſtly, and lowly *m*, and to gouerne thy ſpiris aright, thou couldeſt not ſo eaſily fall into perill, and blame.

m Mat. 11. 29

It is a point of wiſdome, while thou art hot in the ſpirit, to conſider what would fall out, if the light ſhould goe away *n*: and againe when that comes to paſſe, to thinke that it may returne againe; being therefore withdrawen by me, that both you thereby may be the wiſer *o*, and I the more glorious.

n Iob 17 11. 12

o Pſal. 119 71

For commonly thou ſhalt find ſuch triall more profitable *p*, than if continually thou inioyedſt proſperity at thine hearts deſire.

p Iames 1. 2 1. pet. 1. 6

For thou art not vertuous though thou haue heauenly viſions, and conſolations, *q*, learning and hie degree, vnles withall thou haue true modeſty *r*, Chriſtian charity *ſ*, and zeale of religiõ *t*, vnleſs thou vnfainedly deſpiſe thy ſelfe, and reioyce that others doe deſpiſe, and contemne, rather than honour and commend thee *u*.

q 1. Cor. 13 ver. 1. &c. r Matth. 5. 5 ſ 1. Cor. 13 verſe 2. &c t 2. Cor. 10 31 Coloſ. 3. 17 u Mat. 5, 11. Iu. 24. 14.

CHAP.

CHAP. X.

That man muſt debaſe himſelfe in the ſight of God.

SERVANT.

I DARE ſpeake vnto my Lorde, though I am but duſt and aſhes *a*: and if I ſhould make any better of my ſelfe, thou ſtandeſt againſt me, and my ſinnes beare witneſſe againſt me *b*, which I cannot gainſay. a Gen. 18.2

But if I make none account of my ſelfe, but laying aſide proud imaginations *c*, eſteeme my ſelfe for duſt, as I am indeede; then wilt thou bee fauourable, and thy light ſhall ſhine vpon mine heart: then will it fall out, that if I eſteeme neuer ſo little of my ſelfe, euen that little, I being preſſed downe to nothing, will vaniſh vtterly. b Iob. 9.20 30.31 c Luk 18.13 Iames 4.6 1.Pet. 5.5 pro 3.34

And heere thou wilt ſhewe mee to my ſelfe euen what I am, what I haue beene, and whence I came; to witte nothing from nothing. And being left to my ſelfe *d*, I am nothing but meere infirmitie. d pſal. 8.4 pſal. 39.9. Gene. 2.7

But if thou ſhine vpon me with thy fauour,

fauor, I am ſtraightway made ſtrong
epſ. 134.30 *e*, and filled with new comfort.

And this is a wonderfull ſtrange thing, that ſo ſuddēly I ſhould be lifted vp, when thou doeſt ſo gratiouſly embrace me, which of my ſelfe alwayes am carried downeward *f* vnto
f Wiſ.9.15 Ro.7.23.24 earthly things. This is a fruit of thy
g pſa.5.9.10 loue, which freely preuenteth mee *g*, and ſaueth from ſo many troubles *h*, and preſerueth from grieuous daungers, and deliuereth me to ſay the truth from ſo infinite euils.
h pſa.89.1 &c. pſal.59.16

For, louing my ſelfe inordinately
i Luk.15.13 I caſt away my ſelfe *i*: but after once I ſought, and loued thee ſincerely, I
k Luk.15.21 both found thee, and my ſelfe *k*, and by that loue alſo I brought my ſelfe the more to nothing.

For thou, O my ſweet Sauior, thou
l pſal.89.1 &c. beſtoweſt mo things vpon me *l*, than I can deſerue, and a great deale more than I can hope for, much leſſe deſire.

Wherefore I thanke thee my God, which albeit I am vnworthy the leaſt of al thy bleſſings: yet of thine honor and infinite goodnes, ceaſeſt not cōtinually to loade euen the vngrate-
m Mat.5.15 Lu.18.13.14 full *m*, and thine enemies with benefits. O Lord, thou which art our ſaluation,

uation *n*, our strength and our shield, conuert vs, we beseech thee, that wee may prooue gratefull, humble, and godly in thy sight, Amen.

n Exod. 15.2
2.Sam. 12.2
Psal. 18.2
Esay, 12.2

CHAP. XI.

That all things are directed vnto God, as to the principall end.

LORD.

SONNE, if thou desire to be happy, thou must make me thy chiefest and principalll ende *a*. Hereby shall thy nature be purified *b*, which most commonly bendeth vnto it selfe, and vnto things created.

a Ro. 11. 36
b Gen. 6. 5
Gen. 8. 21

For as soon as thou seekest thy self in any thing *c*, by & by thou faintest, and withereſt in thy selfe.

c Mat. 15. 2
1. Cor. 13. 18
19

And therfore thou must referre all things to mee alone, which gaue all *d*, and send all, and therefore vnto me as to the chiefe spring all things must returne *e*.

d Iam. 1. 17
e Rom. 11. 36

Out of me the small as well as the great, the poore as well as the rich, do drawe the water of life *f*, as from a liuelie fountaine: and they vvhich frankely and willingly serue mee,

f Psal. 39. 9
Esay, 12. 3
Ioh. 4. 10

they

they shall receiue one benefite vpon another *g*. But if any will glorie or delight in any priuate thing besides me *h*, hee at no time shall feele true ioy, and comfort in his minde, but fall into sundry discommodities, and troubles.

g Ioh.1.12
h Ier.9.23 24
1.Cor.1.31
2.Co.10.17 18

Therefore thou must ascribe no goodnesse, nor godlinesse neither to thy selfe, nor to any mortall man, but all to God *i*, without whose blessing man hath nothing *k*.

i 1.Cor.3.6
1.Cor.1.38
k Iam.1.17
1.Cor 4.7

I gaue all, I challenge all of right, and I looke to be glorified of all *l*.

l Rom.11.36

This is the truth, whereby the vaine glory of man is put to flight.

And whoso hath the fauor of God, and true charitie *m*, he is neither enuious nor faint hearted, nor proud *n*. For heauenly loue subdueth all things and stretcheth forth all the powers of the mind.

m Rom 5.3
Rom.8.35
n 1.Cor.13.4 &c.
o Ro. 8 37
1.Cor.13.7

Wherfore if thou beest wise, thou wilt reioyce and trust in mee alone euen as God alone is good *p*, who aboue all, and in all is to be praised for euermore *q*, Amen.

p Mat.19.17
q 1.Tim.1.17
2.Tim.6.15

CHAP.

CHAP. XII.

That it is a sweet thing to serue God and to despise the world.

SERVANT.

O LORD, I will speake againe, I cannot holde my peace: and in the eares of my God, my Lord, and my King dwelling in the hie heauens, this I say, O Lord, how great is thy goodnesse, which thou hast laid vp euen for them which feare thee *a*. Much more then for them which loue thee, yea much more for them which honour thee with all their hearts. a psal. 31.19

Truely vnspeakeable is the sweetnes of thy cõtemplation, which thou impartest on such which loue thee *b*. b Esa. 64.4 1.Cor.2.9

And herein chiefly thou declaredst the force of thy loue, in that when I was not, thou madest mee *c*. and after when I went astray, thou broughtest me home againe, & commaundedst that I should serue *d*, and loue thee. c Gen.2.7 Iob 10.8.9 &c d psal.119.4

O fountaine of euerlasting loue, what shall I say of thee? or how can I forget thee: that hast vouchsafed to remem-

remember me? who beyond all hope haſt been mercifull to me thine own,
e Epheſ. 2. 5 euen when I was dead *e*, and caſt away and at ſuch time as I deſerued nought, didſt bind me vnto thee thorough thy fauour and friendſhip.

Now what ſhall I render for this
f pſ. 116. 12 thy bountiouſneſſe *f*? Surely I will ſerue thee *g*. But that is no great thing to ſerue him, whom all creatures of duty muſt obey *g*. This ra-
g Mat. 28. 18 1. cor. 1. 5. 27 Heb. 2. 8 ther is wonderful, & ſtrange, that thou vouchſafeſt to take & admit ſo vile a wretch as I am, into thy ſeruice a-
h Rom. 11. 17 mong the number of thy beloued *h*.

Loe, whatſoeuer I haue to do thee
i Mat. 25. 14 15 ſeruice withall it is thine *i*. But what? me thinks thou ſerueſt me, more than
1. Cor. 4. 7 I thee; For behold, heauen and earth, which thou haſt made for the vſe of
k pſal. 8. 3. 4 &c. man *k*, are preſent and continually diſcharge the duty which thou haſt
l pſal. 8. 7. &c enioyned them *l*. Yea the Angels alſo thou haſt created, and ordained for
m pſa. 34. 7 Mat. 18. 10 Heb. 1. 14 the vſe of man *m*. But of all other things this is moſt wonderfull, that
n Mat. 20. 28 Mark. 10. 46 thou wouldeſt debaſe thy ſelfe ſo much as to ſerue man *n*, and haſt
o Ioh. 6. 51 promiſed to giue thy ſelfe for him *o*.

For theſe thy benefits what ſhall I
p pſa. 116. 12 render vnto thee *p*? O that I could

ſerue

serue thee all my life long: Yea would to God I could serue thee euen one day sincerely. Truely thou art worthy of seruice; all honor, euerlasting praise *q*. Doubtles thou art my Lord, and I am thy poore seruant *r*, bound to serue thee with all my strength *s*, and to sing out thy prayses without ceasing *t*. And surely so I will, or would at least wise; but what I cannot, supply thou, O Lord, of thy goodnesse.

q 1.Tim.1 verſ.17
r Luk.17.10
s Luk.10.27 Deut.6.5
t Deut.11.18 19.20

A great honour, a great preferment is it to bee thy seruant, and to contemne worldly things for thy sake *u*. For great shall be their reward which voluntarily submit themselues to this holy seruice *x*; and they shall feele the sweete comfort of the holy spirit, who through the loue of thee haue despised the pleasures of this present world *y*. Great freedome of minde shall they come vnto, which entring into the narrow way *z*, haue cast aside worldly cares, and cogitations *a*.

u Matth.10 verſe 37.&c ſoh.12.25
x Mat.5.11 12. Ro.8.35.&c
y 1.Cor.1.3.4
z Mat.7.13 14 Luk.13.24
a Matth.6 ver.5.&c.

O how sweet and comfortable is the seruice of God, whereby a man is made free, and holy *b*. O the holy state of Gods seruants, which maketh men equall to angels *c*, acceptable

b Rom.8.15
c Heb.1.14

to

to God *d*, to the diuels terrible *e*, and honourable among the faithfull! O noble seruice, and alwayes to be wished for, whereby both the chiefest felicitie is gotten, & ioy without end obtained *g*.

d Mat. 5. vers. 3. &c.
e Mat. 10. 8 Acts 19. 1
f Eccles. 10 vers. 20. 21 25.
g Ioh. 12. 25 Iohn 17

CHAP. XIII.

That the desires of the minde must be examined and bridled.

LORD.

MY Sonne, thou hast yet many things to learne.

SERVANT. What are those Lord?

LORD. That thou make thy desire obedient to my cõmandement, and bee no more a friend to thy selfe, but desirous to obserue my will *a*.

Many times thou art inflamed, and vehemently driuen on through desires: and when thou art so, consider with thy selfe, whether thou seeke more my praise than thy profit *b*. For if thou couet a thing for my sake, thou wilt take in good part that which I shall send; but if couetousnesse cause the same, then art thou kept backe, and pressed downe *c*.

Wherefore take heede that thou leane

a Luk. 22. v. 42. &c. Ioh. 4. 34 Ioh. 5. 30
b Lu. 22. 24 Iohn 5. 44 Ioh. 14. 5. 6.
c Luk. 9. ver. 23. &c. 59 61 Luk. 18. 22. 23

leane not too much to thy conceiued desire, I not being of counsell *d*, least afterward thou buy it full dearely; and that at another time displease thee, which at the first thou didst like and long for *e*. For euery affection that seemeth good, must not be followed, nor the contrary suddenly auoyded.

d Pro. 3. 5. 7

e Luk. 9. 59 9. 1. Luk. 18. 18

Sometime it is good to bridle euen good motions & desires, least either thou passe the boundes through importunitie of mind, or offend others through thine intemperancy, or thou suddenly fal through the resistance of them.

Otherwhiles it is expedient to vse violence *f*, and to resist the appetite, and not weigh what the flesh either likes or mislikes *g*: but rather to vse diligence, that it be constrained to obey the spirit, and so long be kept vnder in bondage till it be pliant vnto all things, and haue learned to bee content with a little, & simple estate, and neuer to murmure for any affliction.

f Mat. 11. 12

g Gal. 5. 16 17. &c. Rom. 6. 12 Rom. 8. 13.

CHAP.

CHAP. XIIII.

The way of Patience, and to fight against fleshly desires.

SERVANT.

THen my Lord, and God, as farre as I perceiue, I haue much need of patience *a*. For many contrary things happen in this life: insomuch, that albeit I desire quietnesse by all meanes, yet it is impossible for mee to liue without warre and trouble *b*.

a Luk.21.19

b Iob 7.1 Ioh.16.20. 22

LORD. Thou saiest true my Son. Yet will I not haue thee to seeke after that peace which is without tentations and troubles: but then to thinke thou hast found peace, when thou shalt bee tried with manifold miseries and vexations *c*.

c Eccl. 1.2.3 1.Pet.1.6.7

Now if thou say, thou canst not suffer much, tell me, my Sonne, how then wilt thou suffer the euerlasting torments of hell fire *d*? Of two euils alwayes the lesser must bee chosen. Wherfore to auoid those euerlasting paines, striue to endure the miseries of this present world patiently for the Lords sake *e*.

d Mat.7.23 Mat.25.41

e Mat.5.10 11 1.Pet.4.14.

Thinkest

Thinkest thou that the men of this world feele either none aduersitie, or but little? If thou doest, thou art in a wrong opinion, for they which liue most delicately, liue in miserie *f*.

But thou wilt say: They haue their delights, & they follow their fansies, and therefore they bee little touched with their miseries. Wel, suppose euery thing fals out according to their wish; how long will that last *g*? Verely, euen as smoke shall they consume away *h*, which are wealthy in this world *i*, so that of ioyes passed, there shall be no remembrance *k*.

Yea, while they liue too, they inioy them not without sorrowe, trouble, & feare. For of what things they take pleasure, of the same they receiue sorrow many times. And deseruedly. For they which beyond reason follow vaine delights, euen reason would that they should not haue them without paine, and griefe *l*. Adde, their pleasures too, are but very short, and deceitfull, and dishonest, and filthie: But this they perceiue not, they are so drunken & blinde: but like bruite beastes, for a little pleasure in this world, they cast their soules into euerlasting paines *m*.

f Gen. 3. 10 11. 17 Iob. 12. 1. &c.

g Lu. 12. 20 45. 46 *h* 1. Thes. 5. 3 Psa. 37. 20. 2. 9. 13. &c. *i* Luk. 6. 24 25. 26 *k* Psal. 37. 9 10 20. &c.

l Pro. 14. 13

m psal. 49. 12 13. &c

Where-

Wherefore my sonne, follow not
n Ec. 18. 30 thou thy lusts *n*, but renounce thine
31 owne will *o*. Delight thy selfe in the
Gal. 5. 16 &c. Lord *p*, and he will giue thee thine
o Luk. 9. 23 &c. hearts desire.

For, know this for a truth, if thou
p Psal. 37. 4 wouldest truely reioyce, and receiue much comfort at mine hands, thou must vtterlie despise all Worldlie things, and contemne those vaine de-
q Ier. 9. 23 24 lights *q*. For, therin true felicitie and ample reward of comfort doth consist. And the more thou withdrawest thy selfe from worldly pleasure, the sweeter consolations shalt thou finde
r Psal. 94. 19 2. cor. 1. 3. 4 Iames, 1. 2 1 Acts 14. 22 in me. But as I said before thou shalt not attaine thereunto without sorrow and labour *r*.

For there is against thee olde cu-
t Rō. 8. 1. &c. Gal. 5. 16. 17 stome, but that will be foyled by a
u 2. Cor. 11. 9 better custome: the flesh, but that will
b Leuel. 12. be bridled *t* by the heate of the Spi-
12 rit: the olde serpent *u* Satan, but hee
17 both at thy prayer will flie, and by
x 1. Pet. 5. 8 godly exercise run away *x*.
9
Mat. 26. 41

CHAP.

CHAP. XV.

Of obedience to our betters after the example of Christ.

LORD.

SOnne, he that withdraweth himselfe from obedience, driueth himself out of Gods fauour *a*: & hee that seeketh priuate, forgoeth publike things. a Deut. 11.1 Deut.21.18 19.&c

He which gladly, and voluntarily *b* obeyeth not his better, sheweth plainly thereby, that hee hath not yet brought his flesh in subiection, but that it winceth backwarde, and murmureth many times *c*. b Ephe.6.6 Colos.3.22 c Tit 3.1.3

Wherefore learne with all speed to submit thy selfe to thy superiour *d*, if thou desire to tame thy flesh *e*. For, the outward enemy is the more easily ouercome, if the inner man bee sure and strong *f*. d 1pet. 2.13 14 e 1.pet.2.11 f Mat.26.41 Luk.22.40 46

Thou hast none so ill, and troublesome an enemy to thy soule, as thy selfe, if thou be without the spirite *g*. For thou must vnfainedly contemne thy selfe, if thou wilt be master ouer bloud and flesh. But forasmuch as thou louest thy selfe as yet immode- g Gal.5.16

rately, thou abhorreſt to commit thy
h Luk. 9.23 &c. ſelfe wholly to the will of another *h*.
i Eccl. 10. 22 But O earth and aſhes *i*, what great thing doeſt thou, if for the Lords
k 1. pet. 2. 13 ſake thou obey man *k*, when I the al-
l Col. 1. 16 mighty & moſt hie, who of nothing
Ioh. 1. 1. 2. 3 created al things *l*, ſubmitted my ſelf
m Mat. 2 c. 28 humbly to man for thy ſake, & was
phil. 2. 6. 7. 8 moſt vile and contemptible *m*, that
thou by mine humility mighteſt o-
n Mat. 11. 29 uercome that pride of thine *n*?
o Ecc. 10. 11 Learne to obey, O duſt *o*; learne to
Geneſ. 3. 19 bring downe thy ſelfe, O earth, and
p Gen. 2. 7 ſlime *p*, and to throw downe thy ſelfe
vnder all mens feet. Learne, I ſay, to
breake thy will and humbly to ſub-
q Ephe. 5. 21 2. pet. 2. 13 mit thy ſelf to all *q*. Waxe hot againſt
thy ſelfe, and ſuffer not pride to haue
place within thee, but ſhew thy ſelfe
ſo lowly and ſimple, that al may tread
r Eſa. 10. 6 thee vnder feete like mire in the
ſtreets *r*.

What haſt thou, O vaine man, to complaine? How canſt thou, O wicked wretch, ſpeake againe to them which diſpraiſe thee, ſeeing ſo oftentimes by offending God, thou haſt
f Mat. 18. 21 22 &c. deſerued the paines of hell *f*? But I
t Rom. 2. 4 1. pet. 1. 3 2. pet. 3. 9 gratiouſly haue ſpared thee *t*, making no ſmall account of thy ſoule, that thou perceiuing this my loue to thee

wardes

wards, mightest alwayes shew thy selfe thankfull for my benefits *u*, and euermore being giuen to true obedience, and modestie *x*, take it patiently when thou art condemned *y*.

u psal. 116. 12.13 17
x 1.pet.1.17
y 1.pet. 2. 20 &c.

CHAP. XVI.

That we are to consider the secret iudgements of God, least we waxe proud in his giftes.

SERVANT.

O Lord, when thou thundrest foorth thy iudgements against mee, thou makest all my members shake & quake for fear, & terrifiest my mind aboue measure *a*.

a Ioh.4.17 18.19

Astonished I consider that the very heauens are not cleane in thy sight *b*. And if thou foundest follie in thine Angels, and therefore diddest not spare them, what shall become of mee *c*? If the very starres did fall from heauen *d*, what shall I that am but ashes and dust *e* hope for? They whose workes seemed commendable, haue vtterly beene confounded *f*, and such as were fedde with the bread of Angels, I haue seene to bee

psalm.6.1
ps.38.1.2.&c
b Iob.15.17
Iob.4.18.19
d Esa.14.12
e Eccle.10.12
f Mat. 11.20 &c.
Matth. 23.3 &c.

delighted with the huskes that ſwine
g Luk.15.16 eate g.

So that there is none holineſſe, if thou, Lord, draw back thine hand: no wiſedome helpeth, if thou gouerne not h: no ſtrength doth good, if thou
h 1.Cor.1 17.&c. aſſiſt not, no chaſtitie is ſure, if thou defend not, & no cuſtodie can keepe
i pſal.127.1 ſafe, if thou watch not i.

For being forſaken, alas, we drown
k Mat.5.25 Luk.8.24 and periſh k, but if thou care for vs, wee liue and proſper. We are of our ſelues fraile, but ſtrong through thee, & of our ſelues neither hot nor cold,
Luk.17.5 but zealous through thee l.

Doubtleſſe it is my part to conceiue moſt humbly and baſely of my ſelfe: and though I ſeeme to haue ſome goodneſſe, yet muſt I not weigh the
m Lu.18.11 &c. 1.Cor.4.7 ſame m. I ſay, it is my part to ſubmit my ſelfe to thoſe bottomleſſe iudgements of thine n, ſeeing I find my
n pſal 119.7 30 32 ſelfe to be no better than nothing of nothing.

O weight without meaſure: O Sea
o pſal.36.6 vnpaſſable o, where I finde my ſelf to be nothing but altogether nothing. Where is then the couert of glorie? Where is the vaine conceit of glory? All vaine glorie is ſwallowed vp in
p pſal.9 16 ‡ pſal.119.120 the gulfe p of thy iudgements ouer

me

me. What are all men in thy sight? Euen as clay in respect of the potter*q*.

Can hee waxe proude with vaine praises, whose mind is truly obedient to the Lord? No, though al the world should extoll him, seeing he is in seruie to the truth: hee will not be moued*r*, with their commendations, whose trust is fixed vpon the Lord. For euen they all, who vtter his praises, are nothing, and together with the sound of their words, shall vanish away*s*. But the truth of the Lord endureth for euer*t*.

q Esa. 29. 16

r Ier. 9. 23. 24

s Psal. 89. 48 p Psal. 49. 10 t Esa. 40. 8 p Psal. 117. 2

CHAP. XVII.

What words, and manner we should vse in desiring any thing at the hands of God.

LORD.

SOnne, in thy prayers thou must vse these words.

Lorde bee it euen so, if it please thee*a*. Lord, if it bee for the aduancement of thy glory, let it be done in thy name. Lord, if thou seest it good, and profitable for mee, grant that I may vse it to thine honor & praise: but if thou knowst it wil be hurt-

a Iam. 4. 15 Act. 18. 21 1. Cor. 4. 19 Matt. 6. 10 Mat. 26. 39 41.

hurtfull, O Lord remoue away this
b Iam.4.3 desire fro me *b*.

For euery desire which seemeth right and good in the iudgement of man, is not of the holy spirit, and it is an hard matter to discerne rightly whether a good or an euill spirit doth prouoke thee to couet this or that, or whether thine owne spirit moue thee
c 1.Cor.2.11 thereunto *c*. Many in the end haue bene deceiued, who seemed to bee stirred vp by a good spirit.

And therefore alwayes thou must wish for that, which thou wouldest haue in the feare of God, and with
d Psal.19.7 humblenesse of mind *d*, and commit
psal.111.5 the whole matter to the Lord, with a
pro.16.20 meer checke to thy selfe, saying on this wise;

Lord, what is better for mee thou knowest, doe thou whether of both
e Mat.8.2 thou wilt thy selfe *e*. Giue mee what
Mar.14.36 thou wilt, as much as thou wilt, and when thou wilt thy selfe. Deale with mee as thou thinkest good, and as it shall please thee, and be most for thy glorie. Place mee there where thou wilt thy selfe, and in all things vse me at thy pleasure. I am in thine hand *f*,
f Psal.31.5 psal.116.16 turne me, loose me euery way. Be-
Luke1.38 hold, I thy seruant *g* am prepared to

all

all things, because my desire is to (& would to God I could rightly, and perfectly) serue thee, not my selfe *h*. h Rom. 14. 8 phil. 1. 20

CHAP. XVIII.

A Prayer for grace to doe the will of GOD.

SERVANT.

O Most bountifull Sauiour, extend thy fauour towards me *a*, let it be with mee, and labour with me, and continue vntill the the end *b*. a psal. 80 b phil. 2. 10

Giue me grace to wish, and couet those things *c*, as may be gratefull to thee, and acceptable in thy sight. c phil. 2. 13

Let thy wil be my wil, and let mine alwaies follow thine, and agree therwith *d*. d Mat. 6. 10

Grant that I may like and mislike that which thou doest *e*, and neuer like or mislike any thing, but that which thou doest either like or mislike. Mat. 26. 39 42 Mar. 14. 36 e Ioh. 4. 34 Ioh. 5. 30 Ioh. 6. 38

Assist me to crucifie my selfe to all worldly things *f*; and for thy sake to couet in this world to be contemned and vnknowne. f Gal. 6. 14 Rō. 6. 2. 3. &c phil. 3. 8

And aboue all things graunt that I

may rest & haue peace in thee: thou art the true peace, thou alone art the quietnesse of mind *g*. Without thee all things are hard and troublesom *h*. In this peace, that is, in thee alone, which art the chiefest, and euerlasting felicitie, I will sleep, and take my rest *i*. Amen.

g Phil.4.6
h Ioh. 14.27
Ioh.16.33
i Psal.3.5
k Psal.4.8

CHAP. XIX.

That the true comfort is to be sought for, in God alone.

SERVANT.

WHatsoeuer pleasure I can wish, or imagin, I look not for it in this life, but in the world to come *a*.

If I alone had all the pleasures that mought be, and enioyed all the delights in the world, certaine it is they would not long endure *b*.

And therefore thou canst not fully be delighted, and refreshed throughly (ô my soule) but in the Lord *c*, who comforteth the abiect *d*, and assisteth the meeke *e*.

Hope a little while, O my Soule, hope for the promise of God, and thou shalt attayne to plentie of all good

a Rom. 8. 18 32
1. Cor. 2.9
Heb. 13.14
b Ioh. 16.20 20
c 1. Cor. 7. 31
1. Ioh. 2. 17
1. Cor. 1. 31
2. Cor. 1. 3. 4
d 2. Cor. 7. 6
e Iam. 4. 6
f Psal. 27. 4

good things in heauē. But if thou vnmeasurably desire temporall things, make an account of it, thou shalt forgoe eternall *g*.

Vse this world *h*, but desire heauen.

No temporall thing can satisfie thee *i*; for thou art not created to enioy the same.

Haddest thou all creatures in thine owne possession: yet wert thou not blessed: But thy felicitie consisteth in God the Creator of all *l*. Which is such, not as is seen & commended of the foolish fauourers of this present world, but as the good and faithfull disciples of Christ hope for, and they sometime foretaste who are spirituall and pure in heart *m*, whose conuersation is in heauen *n*. Vain, and short is all worldly consolation: but true and blessed is the spirituall *o*, which the truth doth minister.

The godly man carrieth alwayes about his comforter, euen Iesus *p*, whom on this wise he speaketh vnto.

O Lord Iesu, be with me in all places, and at all times. Let this bee my comfort, to lack all worldly comfort willingly *q*: or if at any time I lacke thy consolation, let thy will, and due

g Luk. 16. 25
1. Ioh. 2. 15
16
17
h 1. cor. 7. 31
i Col. 3 1. 2
k Eccle. 1 8
Eccle. 4. 8
l Psal. 36. 7
8. 9
psa. 42. 1. &c.
m Mat. th. 5. 8
psalm. 24. 4
n phil. 3. 9
o psal. 31. 19
p 2. cor. 1. 2
5
Colos. 1. 3
q Iob. 6. 7

r 1.pet.5.7 triall of me r, be insteede of chiefest
s psalm. 3.4 comfort s. For thou wilt not alwaies
chide, neither keepe thine anger for
t psal.10.3.9 euer t.

CHAP. XX.

That all our cares must be cast vpon GOD.

LORD.

a Iam.4.7 MY Son let me deale as I will with thee a: I do know what is for thy profit. Thou cō-
b psal.94.11 ceiuest as a man b, & in many things
Mat.16.23 doest so thinke, as thy fleshly minde
2.Cor.3.1 doth counsell thee.

SERVANT. Truth Lord, thou hast more care of me, than I can haue
c psal.55.22 of my selfe c. For he standeth totte-
Esa.49.14 ringly, who trusteth not wholly in
15 thee d.
d 1.pet.5.7

O Lord, so that my will may bee
e Luk.1.38 right & grounded on thee, deale with me euen as thou wilt e. For it cannot bee but good whatsoeuer thou shalt determine of me.

Wherefore whether thou wilt that
f Rom.12.12 I be in darkenesse, I praise it f, or in the
2.Cor.6.4 &c. light, I praise it, whether in prosperitie, I praise it, or in aduersitie, I praise

that

that also g. g psal. 34. 1

LORD. Sonne thou must bee so minded, if thou deale with me: and be as willing to suffer *h*, as to reioyce; and to bee poore and needy, as rich and wealthy. h Iam. 1. 2 Iohn 15. 9 Io n. 16. 2

SERVANT. Lord, I will gladly suffer for thy sake whatsoeuer thou shalt send: yea, I will take in good part at thine hands euill as well as good, sower as sweet, sorrow as ioy, and for all things yeeld thankes *l*. i Mat. 19. 27 Luke 9. 23 k phil. 4. 4. 5. Colos. 1. 11. 12 1. The. 5. 28

Defend me, O Lord, from sin, and I will feare neither death nor the deuill, and so thou forsake me not vtterly, neither blot me out of the booke of life, no misery shall dismay mee *m*. m psal. 9. 5 &c.

CHAP. XXI.

That the troubles of this life are patiently to be suffered, after the example of our Saviour Christ.

LORD.

MY Sonne, for thy saluation I came down from heauen *a*, and took thy miseries vpon me not of necessity *b*, but voluntarily, to teach thee to bee patient, a Iohn 3. 13 Iohn. 6. 33. 38. &c. phil. 2. 7. & b Esa. 53. 12.

tient, & to beare the miseries of this
c 1.Pet.2.21 &c. world gladly *c*, not grudgingly.

For from the houre of my birth euen till my death on the crosse, there neuer wanted sorrowes, which I was
d Es.55.2.&c Luk.9.22 to suffer *d*, I bare the want of necessarie thinges *e*, I heard much mutte-
e Luke 27 ring against mee *f*, I put vp many
Matth.4.2 Luke 9.58 taunts and reproches *g*, for my bene-
f Ioh.7.12 fits I receiued vnkindnesse *h*, for my
g Matt.12.24 Iohn.8.48 myracles ill words *i*, for my ghostly
h Esa.5.1.&c counsell reprehension *k*.

Mat 21.3. 33.&c. SERVANT. O my Lord, seeing
i Luk. 11.14 15. thou in this life hast shewed thy selfe
k Ioh.7.28 30 patient (wherein especially thou ful-
l Ioh.17.4 filledst the commandement of thine
phil.2.8 heauenly father *l*;) good reason is it that I a miserable and sinfull wretch doe shew my selfe patient according to thy will, and while thou thinkest meete, beare the burden of mortall
m 1.pet.2 21.&c. life after thine example *m*.

For although this present life seeme burdensome, yet through thy fauour
n Mat.11.29 it is made the lighter, and may the more easily bee borne of weakelings
o phil.4 13 Heb.6.11.12 Heb.11.32 33.&c. both by thine example *n*, and of thy Saints *o*.

p 1.Cor.3 13.&c Yea, much more comfortable is it now, than it was in the old law, when both the way was harde to finde *p*,

and

and fewe had a desire to seeke the celestiall kingdome *q*. q Rom. 9. 29 1. Cor. 10. 6

Then how much am I bound to thee, which hast vouchsafed to shew both to me & to all beleeuers a right and ready way vnto thine euerlasting kingdom *r*! For thy way is our way: & by holy patience we striue to come vnto thee, our Crowne: whom, vnlesse thou haddest gone afore *s*, and schooled vs *t*, who would care to follow? how many would abide not only behind, but a great way off also, if they had not these thy noble examples before their eyes?

r Ioh. 14. 6

s Ioh. 14. 2

Ioh. 15. 18 19

t Ioh. 16. 33

And hearing such cõmandements and signes, and yet are luke warme: what would we do if we had not such a light giuen vs to follow thee?

CHAP. XXII.

Of long suffering, and who is patient indeede.

LORD.

WHat is that thou sayest my Son? cease to complaine. Beholde how both I *a*, & other saints *b* haue suffered: thou hast

a Heb. 12 b Heb. 11. 32. &c. Heb. 6, 12. 13.

hast not as yet resisted vnto blood *c*.

c Heb. 12.4 Little is it which thou sufferest, being compared with them who haue suffered so much, so mightily bene tempted, so grieuously afflicted, so many

d Heb. 11.34 wayes tried and exercised *d*.

35.36.37 And therfore call such into mind as haue indured more troubles: so shalt thou more easily beare thine owne. And if thine seeme not light, looke whether impatience doe not cause thee to thinke so: but be they small, be they great, indeuour thou to beare them patiently *e*.

e 1. Cor. 4 Iam. 1.2.3 For the more patience thou shewst, the more wisely thou doest; the more fauour thou shalt get, the more easily thou shalt bear aduersity, being both in mind, and custome, not slothfully

f Rom. 5.3.4 prepared hereunto *f*.

And say not, I neither can nor may suffer this at his hands; for hee hath iniured mee greatly, and accused me of those thinges, which I neuer thought of: if any other had dealt so with me, I could yet haue put vp such things, as I see might reasonably bee put vp. I say, vse not these speeches, for they are foolish cogitations, such as neither weigh the worthinesse of patience, nor the reward due for the same,

same g, but respect persons rather, & iniuries receiued h.

g Iam. 1. 12
h Mar. 5. 43 41. &c

Hee is not truely patient, that will bear but with whom he list, and what he list. But he is patient indeede that weigheth not who molesteth him, whether his better, or his equall, or his inferior, whether he be good and godly or wicked and vngracious; and howsoeuer he be iniured, and whensoeuer, hee taketh it in good part, as sent from God, and puts it in his winnings: for the smallest thing that is beeing suffered for Gods sake, shall haue a great reward i.

i Mat. 5. 11 12

Wherefore be thou girded k vnto the battel, if thou wilt haue the victorie. Vnlesse thou striue, thou shalt neuer obtaine the crowne of patience l. So that, if thou wilt not suffer thou refusest to bee crowned, but if thou desire to be crowned, striue manfully, and suffer patiently the brunt of the battell m. For neither quietnesse without labour, nor victory without fighting is obtained n.

Rom. 8. 18
Philip. 1. 12 13 &c.
k Ephe. 6. 14
l 2. Tim. 2. 5
m psal. 7. 14 psal. 31. 24
n 2. Tim. 2. 5

SERVANT. O my Lord, grant that through thine assistance I may do that, which of my self me thinks I cannot do o. Thou knowest that otherwise I can but suffer little, & euen

o 2. Cor. 3. 9

by

by a ſmall puffe of aduerſitie, am eaſily ouerthrowne.

Grant that all trobles for thy name
p Pſal. 119 4. 67. 1 ſake may be welcome to me, and wiſhed for: for to ſuffer, & to be afflicted for thee, is very good for my
Rō. 5. 3. &c Iam. 1. 2. 3 ſoules health *p*, Amen.

CHAP. XXIII.

A confeſſion of mans weakeneſſe and miſerie.

SERVANT.

I Will confeſſe my ſinnes and wickedneſſe vnto thee, O Lord *a*.
apſal. 32. 5

Oftentimes a ſmal thing brings me downe, and troubles me. Somtime I determine to play the ſtout champion: and by & by with a light tentation I am ouerthrowne. Now and then of a ſmall thing ariſeth a grieuous tentation, and when I think I am ſafe, vnwares many times I receiue the foile.

Wherfore Lord behold mine humility and frailty which is well knowne to thee. Haue mercy on me, and de-
bPſal. 61. 12 liuer me out of this mire *b*.

This dooth vexe mee at the very heart

heart, and confounds me in thy presence when I see how fraile I am, and weake to resist affections: which albeit they draw mee not altogether to assent *c*, yet they disquiet mee greatly by their sore assaultes, and make me wearie of my life, they fight so within me. c Rom. 7. 15 15. 17. 24

And hereby more euidently I perceiue mine owne infirmitie, in that I see wicked cogitations do more easily inuade, than forsake me.

Oh that thou most mighty God of Israel, and louer of godly soules *d*, oh that thou wouldest beholde my pain and griefe *e*, and prosper mine endeuours. d Heb 4. 15 e psal. 25. 16

Strengthen me with courage from thine holy heauens, that the olde man, euen the miserable flesh, not plainely as yet made subiect to the spirit *f*, get not the vpper hand *g*, whome as long as wee liue in this wretched world, wee must resist *h*. I call it wretched, because therein all things are full of snares, & enemies *i*. For tentations com vpon tentations: yea, while one conflict is a making, others come on the neck of them vnlooked for *k*. f Rom. 8. 5 g Ro. 6. 12 h Gal. 5. 16 17 i Iob. 14. 1. 21 1. pet. 5. 8 k Iob. 7. 13. 16

So then, can this life be loued which hath

hath so much gall therin, and is open
l Iob. 5. 7 to so many troubles, & miseries *l*. Or can it bee called a life, which causeth
m Iob. 10. 17 so many deaths, and plagues *m*? And yet notwithstanding all this, it is loued, and many seeke for pleasure in
n Mat. 7. 13 Luk. 13. 23 24 the same *n*.

The world is many times dispraised
o Iob. 2. 17 because it is deceitfull, and vaine *o*: and yet it is hardly forsaken, the de-
p 1. Iob. 5. 19 sires of the flesh beare such a swaie *p*. For in very deede some things prouoke to loue, other to abhorre the same. To loue it, the lust of the flesh
q 1. Ioh. 2. 10 and of the eies with the pride of life *q*
r Ioh. 1 9. 20 Luk. 16. 25 will allure; to abhor it, the paines and euerlasting miseries to come *r* may cause.

But, alas, vile pleasure subdueth the minde addicted to the world: so that to feed the senses, it thinketh it a pastime, hauing neither seene, nor tasted
f Psal. 34. 8 the sweetnesse of the Lord *f*, nor the
t 1. Cor. 2. 9 10. 14 inner comfort of vertue *t*.

But they, which vtterly contemne the Worlde, and study vnder holy discipline to liue vnto GOD, they both knowe the heauenly comfort promised vnto such as forsake themselues *u*, and also perceiue how la-
u Luk. 9. 23 Ioh. 16. 33 mentably the world doth erre, and lies

lies in the wickednesse *x*. x 1.Ioh.5.19

CHAP. XXIIII.

That we must repose no confidence in any creature, but in God alone.

SERVANT.

O My Soule *a*, trust in the Lord in all things, & aboue all things, for he is the euerlasting rest of the godly *b*. a Psal.16.7 b Ps.132.14

Giue me grace, O sweete Iesu, O my God, to rest in thee aboue all things in the world; aboue all health and beautie, aboue all honour and glory, aboue all power and dignitie, aboue all knowledge and dexteritie of wit, aboue all cunning and riches, aboue all mirth and ioyfulnes, aboue all praise, all fame, all sweetnesse, all pleasure, aboue all hope, all promise, and all merit, aboue all desire, all giftes, all rewardes which thou canst giue and poure out, aboue all ioy and iollitie which the mind can feele, and conceiue; finally, aboue all Angels and Archangels, aboue all the hoast of heauen, aboue all things visible & inuisible, aboue all thinges which thou

c Mat. 10. 37. 38. 39 Mat. 19. 27 28. 29 Rom. 18. 35 38. 39 1. Iohn 2. 15 d psal. 36. 5 &c. psa. 42. 1 e psal. 116. 7 f 1. Tim. 6. 13 Reuel. 1. 15 g psal. 55. 6 h psal. 34. 8

thou art not *c*, O my God.

For thou, my God, thou art best of all; thou alone art almightie, thou alone art plentifull, thou art most sweete, and thou art most comfortable; thou art most faire, most louely, most noble, and most glorious *d*.

In thee are, haue beene, and will bee euermore all good, and perfect thinges; and therefore both little is it, and lesse then thy selfe, whatsoeuer thou giuest me besides thy selfe, or openest and promisest of thy selfe not seene, neither perfectly attayned.

For my minde will neuer bee at quiet, nor content with that is present, vntill, hauing passed ouer all giftes and worldly things, it rest in thee *e*.

O Christ my sweet spouse and Sauiour, O most faithfull louer, Lord of the whole world *f*, O that I had the wings of true libertie, that I might flie vnto thee, and rest in thee *g*!

O when I shall be mine own man, and beholde how sweete thou art, my Lord, my God *h*, when shall I winde my selfe wholly into thee in such sort, that for the intire good will I beare thee, I may not know

my

my selfe, but thee alone after an incredible manner, knowne but vnto few *i*.

i Psal. 17.15

Now oftentimes I sigh *k*, and beare my wretchednes with griefe, because much euils rush vpon me in this vaile of miseries, the which many times trouble me, and grieue me, & ouershadow me, and hinder me, yea they distract and withdraw, & so intangle me, that I can haue no free accesse vnto thee, nor inioy thy louing embracements in the presence of thy blessed Saints *l*.

k Rom. 7.24

l 1. Co. 13.12

O my God, let my so manifolde sighes and sorrowes of mind, which I feele in this world, moue thee.

O Iesus, the brightnesse of eternall glory, and comfort of the wandering soule, my mouth is with thee that can not speake, and in silence *m* doe I speake to thee.

m Esa. 30.15

How long will my Lord deferre his comming? Oh that he would come to me poore wretch, make me glad, and with stretched out arme deliuer me from all trouble *n*.

n psal. 40.7.

Come Lord Iesus, come *o*, For lacking thee, I am no day, no houre in quiet, because thou art my ioy, without whom my table is emptie.

o Reu. 22.20 27 psal. 130.5 6. 7

I am a catiue, and I know not how kept in prison, and kept downe with
p Rom. 7.23 24 fetters *p*, and so shall be, till thou cõfort me with the light of thy presence
q Rom. 8.2 set me at libertie, & shew me a friendly countenance *q*.

Let others seeke in steede of thee what they will, nothing either doth or shall please mee, but thou, my GOD, my hope, and eternall saluation *r*.

r Psal. 13 psal. 16. 1. Sam. 22

I will neuer bee silent, I will neuer
s Luk. 11.9 10 cease to pray *s*, vntill thou put away all displeasure, & speake to me againe.

Luk. 18.17 LORD. Loe, because thou callest for me, I am come: thy teares, thy groning, thy humilitie, and heartie sorrow haue moued me so to doe.

SERVANT. O my Lord, throgh the desire I haue to inioy thee, I who am ready to renounce all things for
t Phil. 3.7.8 thy sake *t*, haue called thee. But thou
u Lu. 10. 22 first diddest stirre me vp to seeke thee *u*; for which thing, O Lord, I yeelde thee humble thankes, who of thy great goodnesse, hast bestowed so singular a benefit vpon me.

Now what remaineth, but that I
x Psal. 7? 8 psal. 119.5 humbly submit my selfe to thee *x*, being alwaves mindfull of my sins;
y Ps. 119.19 and vilenesse *y*.

For.

For among all things either in heauen or earth, none is like e vnto thee z
Thy works are exceedingly good a O Lord, thy iudgements are true, & all things are guided by thy prouidence b.

Wherefore praised and magnified be thou, O wisdome of the Father c; and thou my soule d, & mouth, with all creatures of the world e, extoll and glorifie him for euer.

z psa. 35. 20
a psal. 71. 19
psal. 89. 18
psal. 86. 8
a Gen. 1. 31
b psal. 19. 12
Mat. 6. 16. &c
c 1. Cor. 1. 14
Colos. 2. 3
d psal. 146. 1 2
e psal. 150. 6
psal. 148. 1. &c.

CHAP. XXV.

Of the continuall calling into minde the infinite blessings and benefits of God.

SERVANT.

O LORD open thou the eies of my vnderstanding a, and teach mee to liue according vnto the rules of thy lawe.

a psal. 119. 16

Grant that I may know thy will, and with great reuerence and painefulnesse, call thy manifolde benefits bestowed both vpon mee, and all men into minde, that so I may ren-

der

der due prayse vnto thee for the same *b*.

b psal. 26. 7

Albeit to say the truth, I cannot sufficientlie commende thee for the least of all thy benefits *c*: yea so vnable am I to extoll thee duly for them *d*, that when I consider thy liberality, I am vtterly dismaide at the greatnesse thereof.

c Eccl. 18. 4

d psal. 40. 5

For whatsoeuer we haue, belonging either to the body, or to the soule outwardly, or inwardly, naturally or otherwise, they are thy benefits, and commend thy bountiousnesse and liberalitie *e*, of whom wee haue receiued all good things *f*.

e psal. 33. 6 &c.

1. Cor. 12. 8

f Iam. 1. 17

And although some haue mo than others, yet all is thine *g*, and without thee euen the least thing cannot bee attained *h*.

g Mat. 25. 14 &c.

h Ioh. 3. 27

Now if any haue receiued greater gifts, he cannot bragge of his owne merit, nor extoll himselfe aboue others, nor despise his inferiour *i*. For by so much is a man greater & better, by how much hee ascribeth lesse to himselfe *k*, and is the modester in yeelding thankes. And the more vile and vnworthy a man iudgeth himself, the more capeable is he of greater things *l*.

i 1. Cor. 4. 6 7

k Mar. 11. 29

l Mat. 23. 11 12 Luke. 18. 13 14

Againe

Againe, he that hath fewer giftes, ought not to take it heauily, nor to enuy his better *m*, but rather to cast his eyes vpon Heauen, and highly to commend thy goodnes, who giuest thy gifts so abundantly, & so frankly without respect of persons *n*.

m Iam. 4. 2

n Mat. 5. 45 Luk. 16. 35

From thee we haue all *o*, and therfore in all things thou art to be glorified. What is meete for euery man thou knowest, & why this man hath little, & he much, it is not for vs but for thee to iudge, who knowest what is necessary for euery man.

o 1. Cor. 4. 6 Iam. 1. 17

Therefore my Lord, and God, I count it for a great benefite, to haue but few things which seeme glorious and praise-worthy in the opinion of man. And thus I think, that baseness, and pouertie should be so farre from disquieting the minde, and bringing downe a man, that they ought to be occasions of great comfort and reioycing, inasmuch as thou, God, doest choose the poore, humble, end despised in this world into the number of thy Saints and seruants *p*.

p Psal. 113. 7. 8

As witnesse thine Apostles, whom thou madest Princes through all the earth *q*: who behaued themselues so modestly, and shewed forth so little

Matt. 5. 3 1. Cor. 1. 26. 27. 28

q Psal. 45. 16

malice, and deceit, that not onely they abstained from cõplaining, but also reioyced to suffer rebuke for thy name r, yea those things which wee naturally abhorre, they did greedily embrace s.

So that nothing should so cõfort, and reioice the heart of him, which loueth thee, & confesseth thy goodnes, as the knowledge of thine heauenly will t: wherewith he ought so to content himselfe, that he desire as greatly to be of smal, as another doth to be of great account, and take as well in worth the loweſt place, as the higheſt room; and to be despised and contemned, as to be honoured, and extolled aboue all u. For more should he desire to haue thy will done x, and thine honour aduaunced, than any thing besides y; yea more pleasure should hee take therein than in any thing else, which either he hath alreadie or may haue z.

r Act. 5. 41
s 1. Thes. 2. 15
2. Cor. 11. 23 24. &c.
t Iere. 9. 23 24
1. Cor. 1. 31
u Mat. 20. 25 26 27
x Mat. 6. 10 Math. 26. 39 42. 43
y 1. Ioh. 2. 15 16. 17
z Rom. 8. 35 39. &c

CHAP.

CHAP. XXVI.

Of the things in number foure, which procure quietnesse.

LORD.

I Will now teach thee my sonne, the ready way vnto peace & freedome.

SERVANT. Do Lord, as thou sayest, for that is it which I desire.

LORD. My sonne, do the will of another, rather then thine owne will *a*, alwayes desire little before a great deale: alwaies couet the lowest place *c*, and submit thy selfe to all *d*, alwayes pray, and wish that thou mayest throughly doe the will of God *e*, and doubtlesse thou shalt enter into the bounds of peace, and quietnesse.

SERVANT. This thy short speech Lord, containeth much perfection: and though it be briefe for wordes, yet it is pithy for sense, and most effectuall. And, did I faithfully obey the same, sure I am, affections would not beare such a sway within me, as they doe *f*: & I neuer am agrieued, and out of quiet, but when I swarue

a Ioh. 4. 34. Iohn 5. 30 Ioh. 6. 38
b Actes 20 33. 34. 35
c Luk. 14. 8 9. 10
prou. 25. 7
d Eph. 5. 21.
e Mat. 6. 10

f Rom. 7. 15 &c. Gal. 5. 27

from thy doctrine.

But thou, Lord, which art almightie, and alwayes doest desire the welfare of man g, extend thy fauour towards me, that both I may doe thy will, and attaine saluation, Amen.

g Ez. 18. 32

CHAP. XXVII.

A prayer against euill thoughts or cogitations.

SERVANT.

a Psal. 22. 1

O Lord my GOD, forsake me not a: O my God, assist me. For euill cogitations, and feares bee in my mind, which disquiet me, insomuch that I see not how to auoid, and breake them off without great hurt of my selfe.

LORD. I will goe before thee, and suppresse the power of man: and

b Act. 5. 9 Act. 12. 10.

hauing opened the prison doore b reueale my secrets, and mysteries vnto thee.

SERVAVT. Doe so, Lord, and

Psal. 28. 3

with thy countenance c banish all wicked cogitatiõs fro my mind. For this is my only hope and comfort in

d Psal. 16. 3

trouble, euẽ to flie vnto thee d, to depend

pend vpon thee, to cal vpon thee zealously, and patiently to expect thine heauenly comfort *c*. c Psa. 27.4

CHAP. XXVIII.

A prayer vnto almightie God, to haue the eyes of our vnderstanding opened.

SERVANT.

O Sweet Iesu, lighten me with the brightnes of thine eternall light, driue all darknesse as it were, from the mansion of my soule *a*. a Iohn 19

Suppresse those wandring thoughts, and breake in peeces those violent tentations. Iohn 12

Fight thou couragiously for my defence, and vanquish euill beasts, to wit, the inticing desires of the flesh, that by thy power I may get peace, & sing out thy praises in the holy court of my soule.

Rebuke the windes *b*, and tempest, command the Sea to bee quiet, bid the north wind not to rage, and there will be great calmenesse. Send thy light, & truth *c*, which may lighten the earth: for I am rude earth, b Matth. 8 26. Luke 8.24 c Psa. 43.3

good for nought, vntill thou enlighten me.

Poure out thy fauor frō aboue, repleniſh my ſoule with thine heauenly grace; & miniſter the water of godlineſs, wherewith the vppermoſt part of the earth being watred, may bring forth good, or the beſt fruit rather.

O Lord, lift vp my mind, which is preſſed down through the waight of ſinnes, & ſtirre vp the ſame wholly to the deſire of celeſtiall things; that hauing taſted the ſweetneſſe of ſpiritual happineſſe, it may greatly grieue me euen to thinke of this world *d*. Take me, or pluck me rather from all momentary pleaſure of earthly things: for no creature can either quiet, or comfort my mind *e*.

Ioine me to thee by an indiſſoluble band of good wil. For thou alone doeſt ſuffice thy friend, & without thee all other things are vaine *f*. Amen.

d phil. 3. 8 Col. 3. 1. 2

e Ioh. 16. 33 2. Theſ. 2. 16 17

f Col. 3. 2

CHAP. XXVIII.

That we ought not curiouſly to enquire how other men do liue.

LORD.

MY Sonne, bee not curious neither haue thou vain cogitations in thy minde. What

is

is this or that vnto thee? follow thou me *a*. For thou needest not care what manner of folkes others are, either what they doe or speake *b*.

a Ioh.21.22

b Mat.7.1.2 &c.

Thou art not appointed to pleade for other men, but thou must answer for thy self *c*. Why then medlest thou with that which nothing toucheth thee?

c Mat.25.20 21. &c. 1.Pet.4.4.5 Gal.6.5 Reu.21.12

It is I which know all, and see all whatsoeuer is done vnder the coape of heauen *d*: yea, I know how it goeth with euery man, what he thinkes, what he would, and whither his counsel tends *e*.

d Mat.15.2

e Psal.7.9 Heb.4.13 Reuel.2.23

And therfore commit all things to me, be thou quiet, and let troublesom people alone in their dooings. For they shall one day yeelde an account of all their deeds, and sayings, neither can they mocke me *g*.

f Rom.14.12

g Gal.6.7

Wish thou neither the shadowe of a great name, nor the familiaritie of manie, nor the priuate good will of men. For these things do but distract the minde sundry waies, and repleniſh it with blacke cloudes of darkneſſe.

Wouldest thou diligently attende my comming, and open the doore *h* of thy mind to let me in, then would

h Cal.song.5.2 Reuel.3.20

I gladly speak, and reueale my secrets vnto thee.

CHAP. XXX.

Wherin the true peace, and profiting of of the mind doth consist.

LORD.

a Ioh. 14.27

MY Sonne thus I haue sayde *a*: Peace I leaue with you; my peace I giue vnto you, not as the world giueth, giue I vnto you.

All men desire peace: but all men care not for those things which belong vnto the right peace *b*.

b Luk. 19.42

My peace dealeth with such as are modest, and meeke in heart *c*. Thy peace doth consist in long suffering, which thou maiest enioie plentifully, if thou wilt hearken to me, & follow my sayings *e*. Wherfore in all things consider what thou doest, and what thou speakest, and let this bee thy chiefest care, how thou maiest please me *f*, and besides me take pleasure in nothing *g*.

c psalm 119 130
Matth. 11.29
d Luk. 21.19
Rom. 2.7. 10
e Psal. 119. 1 2
f Colos. 1.10
Ephes. 5.10
g Ier. 9. 23 24

Of other mens sayings & doings iudge not thou rashly *h*, neither intrude thy selfe into another mans charge

h Mat. 17. 1 &c.

charge *i*: so shalt thou either little, or very seldome be troubled. i 2.The. 3.11

For thou canst not be voide of all trouble, liuing in this world *k*: to feele no vexation either in mind or body, is peculiar to the Saints in Heauen which enioy euerlasting rest *l*. k Iob. 16.22 l Ioh. 16.29 Reue. 12.4

So then, thinke not that thou hast found true peace, if thou feele no aduersitie *m*; or that all is well, if thou haue none enemy, or that thou art in good state, if thou enioy prosperitie *n*: neither deem that thou art somwhat, or highly in my fauor, though thou remainest where great exercise of religion is: yea, or tastest the sweetnes of the same *o*. For by these things a true louer of godlines is not knowen, neither doth the profiting and perfection of a man consist in these things. m 1.Cor. 4 8.&c. n 1.Th. 5.2.7 o Mar. 14.10 & 12.20.

Wherin then? namely, in submitting thy selfe wholly to the will of God: and in seeking thy selfe in nothing *p*, be it little or much, neither now nor hereafter, but alwaies both in wealth and woe keeping one manner of countenance with thankesgiuing *q*, waying euery thing in equall ballance. p Ro. 12.16 q phil. 4.11, 12

Finally, if thou shewe thy selfe so

valiant, & constant in faith, that when inward consolatiō is withdrawē, thou canst addresse thy selfe to suffer great things *r*, and yet for all that refraine from praysing thy self vainly for thine holinesse and zeale *s*, doubtlesse thou shalt finde the right and ready way vnto peace *t*, yea and one day behold my countenance againe with mirth, and ioy *u*.

r Rom. 3. 5. 3 4. 5
Iames 1. 3.
s Luk. 18. 11 12
Rom. 11. 18 20.
t Psal. 42, 2
u Psal. 91. 14 15 16
x Phil. 4, 11 12, 13
Coloss. 3, 5

And if thou once come vnto such a passe, that thou canst fully & perfectly contemn thy self *x*, know of a truth, that thou shalt enioy as much peace and quietnesse, as possibly may come vnto a mortall man.

Chap. 31.

In prayse of a quiet and free minde, with an humble petition for the attaining of the same.

SERVANT.

DOubtlesse, it is the part of a perfect man, Lord, neuer to loose the minde from the studie of heauenly thinges; but to passe ouer the manifold cares of this world euen without care, not like a sluggard, but through the

the excellence of a free minde, cleauing to no worldly thing with an immoderate desire *a*.

a Phil. 3. 8 Col. 3. 1. 2 1. Ioh. 2. 15

O most gratious & mercifull God, keepe mee, I beseech thee, from the cares of this world *b*, that I be neuer too much intangled by reason of the manifold things, which this bodie needeth, nor taken with vaine delight of that which hurts the soule; nor finally broken and ouerthrowen with sorrowes.

b Mat. 6. 25 26. & c 1. Cor. 7 21

I say, not from those things which the vaine world doth greedily hunt after *c*, but from those miseries, which suppresse the mind of thy seruant by a common and penall curse of mortality, and so withdraw me that I cannot enter when I would into the freedome of the spirit *d*.

c 1. Io. 2. 16.

d Rom. 7. 16 17.

O my God, which art sweetnes vnspeakable, make all fleshly ioy, which withdraweth mee from the loue of eternall thinges, and entiseth with the beholding of (I cannot tel what) present and pleasing goodnes, make this ioy to bee grieuous and odious vnto me *e*.

e Gal. 6. 14. Phil. 3. 7.

Let not flesh & blood, O my God, let not flesh and blood ouercome me *f*, let not the world and the vaine-

f 1. Ioh. 2. 15 16

glory

g Ioh.12.32 glory thereof deceiue me *g*, let not
h 1.Pet.5.8 Satan by his subtiltie supplant me *h*.
i 1.Pet.5.9 Giue me strength to resist *i*, pati-
k Eph. 3.16 17 ence to indure *k*, constancy to perse-
Rom. 12.12 uer vnto the end *l*.
l Mat.24.13 Reue.2.7 Grant mee for the comfort of this
m 2.Co.1.21 world the most comfortable oyntment *m* of thine holy Spirit, and for
n Iam.4.4 the lust of the flesh powre on me the loue of thy name *n*. The very meate and drinke, and apparrell, with other things necessary for the nourishment of the bodie, are euen burdensome to
o 1.Co.7.32 33 a feruent spirit *o*. Giue grace that I may vse these things moderately, and
p Mat.6.25 34 neuer bee snarled with an ouer great desire of them *p*.

All things are not to be reiected, for then nature would decay: againe, to couet superfluous and euery pleasant thing, thy sacred commaundements doe forbidde; for so the flesh
q Rom.8.8 Gal.5.16.17. would insult ouer the spirit *q*. Wherfore betweene these things let thine hand direct me, and teach me to doe nothing out of measure, Amen.

CHAP.

CHAP. XXXII.

That selfe loue is the cause of perdition.

LORD.

MY Sonne, thou must buy the whole, with the whole, and keepe back nothing of thy selfe *a*. For knowe this, selfe loue doth more hurt thee *b* than any thing besides: and according to thy loue, euery thing doeth more or lesse cleaue vnto thee. So that if thy loue bee pure *c*, simple, and godly, thou shalt be quit from the bondage of things.

Couet not that, which thou maiest not haue *d*: and haue not that which may hinder thee, and depriue thee of the liberty of mind *e*.

It is maruellous that thou doest not wholly commit thy selfe to mee with all that thou hast, or canst desire. Why doest thou vainely consume thy self with sorrow? Why doest thou wearie thy selfe with superfluous cares *f*? Shew thy self obedient to my will, and I will see that none hurt come vnto thee *g*. But if, to attaine

a Mat. 19. 21 29 29
b Mat. 7. 3. 4. 5. Lu. 9. 23. 24
c Ioh. 2. 17 Mat. 19. 22
d Exo. 20. 17 Rom. 7. 7
e Ga. 5. 16 17
f Psal. 42. 5 Psal. 43. 4
g Mat. 6. 33

profit

profit, and to inioy thy desire, thou apply thy selfe to seeke things, and mind to chaunge thy soile, looke neuer to be at quiet, or free from care. For in euery thing thou shalt wish some thing, and in no place looke for perfect peace.

Therefore euery thing doth good, but not euery thing which wee haue gotten, and mightily heaped together, but contemned & cut from the mind by the roots *h*: which I would not should be vnderstood of monie, and riches only, but also of the desire of honour and vaine glory, all which doe perish with the world *i*.

h Phil. 3. 7. 8

i 1. Ioh. 2. 17
2. Cor. 7. 31

The place also doth small defend, if zeale of the spirit be lacking *k*, neither can that outward peace long cõtinue *l*, if it be not grounded vpon a stayed minde: that is, vnlesse thou depend vpõ me, though thou change thy soile, thou shalt not better thy selfe. For when occasion doeth arise, and is receiued, thou shalt finde not onely those things which thou didst shun, but a great deale more.

k Gal. 5. 22

l Ioh. 1. 41.

CHAP.

CHAP. XXXIII.

A praier to obtain the purity of mind & heauenly wisdome.

SERVANT.

STrengthen mee O God, by the grace of thy holy spirit *a*, cõfirm the inner man, that my minde may vtterly may be voide of all vaine cares *b*, and griefe, and I neuer drawen away with the desire of any thing be it vile or precious, but may count both my selfe *c*, and all other things euen corruptible *d*: forasmuch, as nothing vnder the sun continueth euer *e*, but they are all vaine, and vexations of the spirit *f*. Hee who thus thinketh, is most singularly wise.

O Lord, giue mee heauenly wisdome *g*, which may teach mee to seeke *h*, and finde thee aboue all, to sauour of thee *i*, and to loue thee *k*, aboue all, and to take other things as they are in thẽselues *k*; according to the order of wisedom *l*. Giue mee grace both wisely to auoyde flatterers *m*, and patiently to beare my foes *n*. For neither to be moued with euery

a Ephe. 2. 16
b 1. cor. 7. 32
c Luk. 2. 23
d Phil. 3. 8
e Eccl. 1. 34
1. Joh. 2. 17
f Eccles. 2. 11 &c.
Eccles. 2. 26
Wisd. 9. 4
Iames, 1. 5
g Mat. 6. 33
h psal. 34. 8
i Mat. 22. 37
Mark. 12. 29 30
k Luk. 10. 27
l 1. cor. 7. 29 30. 31
m pro. 2. 16
prou. 5. 3. 4
pro. 9. 5
n 1. pet. 2. 21 23.
1. pet. 3 8. 9.
p prou. 16. 32.

h Pro. 14.29 euery blast of words *o*, not to listen
p Eccle. 7.28 pro. 6.20. &c 24 to the flattering Mermaid *p*, is doutlesse a great part of wisdome; and the ready way to goe forward safely in our iourney begun.

CHAP. XXXIIII.

Against ill tongues.

LORD.

MY Sonne, take it not grieuously, though some conceiue, and speake amisse of
a Mat. 5. 11 thee *a*, but thinke worse of thy selfe then they doe, and beleeue that none
b Luk. 18. 13 is more weake then thy selfe *b*.

If thou treade the secret path of vertue, thou wilt not greatly weigh
c psal. 56. 11 flying words *c*.

It is no small wisdome in aduersity
d psa. 112. 7 Esa. 50. 15 Luk. 21. 19 to be silent *d*, to turne vnto me, and not to be disturbed whatsoeuer men do think. Thy peace must not depēd vpon the speech of men: for thou art one manner of man still, speake they ill, or speake they well of thee: but in me, in mee I say, true glory, and true peace dooth consist *e*, the which hee
e Ioh. 16. 33 shall mightily enioy, who neither dēsireth to please men, nor feareth their
f Mat. 10. 28 displeasure *f*.

Of

Of vntemperate loue, and vaine feare, all vnquietnesse of minde, and distracting of the sences do arise *g*. g Mat. 20. 21 22

CHAP. XXXV.

How we ought to call vpon God, and to praise him in aduersitie.

SERVANT.

PRaised be thy name O Lord, for euermore, whose will it is, that I should be tried with this affliction *a*: which of my self I cannot escape, but am to flie vnto thee, requiring thine assistance *b*, & to turn it to the best. a Iam. 1. 12 b psa 71. 1. 3

O Lord now am I in trouble, & my minde is grieuously vexed through my present misery.

And therfore O most deare father, what shall I say? I am intrapped on euery side: deliuer me frō this houre, wherinto I doubtless came, that thou therby mightest purchase great praise both for bringing me so downe and deliuering me againe *c*.

O Lord, I beseech thee deliuer me from this euill, me poore and needy soule *d*, knowing not whether to turn my selfe without thee. c psal. 22. 23 24 d psal. 40. 17

In

In like sort, O Lord, giue mee patience now *e*, helpe me, O my God, so will I not feare, bee I neuer so grieuously afflicted *f*.

e Heb. 12. 1
Heb. 10. 36
f Ps. 50. 11
Act. 5. 41

And now in these my troubles, what shall I say? Euen thy wil be done Lord *g*: I haue deserued this affliction and punishment *h*, and therefore must of necessitie beare it (God grant that patienly I may doe so) till after these storms faire weather comes againe.

g Mat. 6. 10
h Ps. 69. 5

I know right wel thou canst by thy almightinesse either altogether remoue away this tentatiō or mitigate the rage therof, that I faint not vtterly as often heretofore thou hast done *i*, of thy great mercy towards me, O my God. And the more troubles suppresse me, the more sweetly shall I be refreshed with the helpe of thine Almightie right hand.

i Ps. 77. 1
2. 5. 6. &c.

CHAP. XXXVI.

Of calling for Gods assistance, & hope to recouer his fauour againe.

SERVANT.

MY Son, I am that Lord euen the strengthener of men in the day of trouble *a*, vnto whom thou must make recourse as often

a Nah. 1. 7

often as it goes not well with thee.

But thou feeleſt not my heauenly comfort, becauſe thou turneſt not thy ſelfe with ſpeede vnto prayer *b*.

For before thou makeſt any earneſt prayer vnto me, thou ſeekeſt much comfort elſewhere, and takeſt pleaſure in outward things; which doe thee ſmall good, vntill thou perſwade thy ſelfe indeede, that I it is who deliuer ſuch out of trouble as put their confidence in me *c*, & that without me no helpe is auaileable *d*, no counſell profitable *e*, no phyſicke durable *f*.

But now hauing taking courage vnto thee after ſtormes, wexe thou ſtrong againe in the light of my mercy. For I am ready, ſaith the Lord, not only to reſtore all things to their integrity, but alſo mightily to renue them *h*.

Is there any thing too hard for me? Or am I like to them which keep not promiſe *k*? Where is thy faith? Stand conſtantly, and perſeuere: ſhew thy ſelfe a patient and valiant man, and doubt thou not but in due time thou ſhalt find comfort *m*.

Waite *n*, waite I ſay for me, and I will come and heale thee. It is tenta-

b pſal. 50. 15
pſal. 85. 1. 2 &c.
c pſal. 33. 8
pſal. 27. 14
pſal. 13 24
d pſal. 33. 16 17. 18
e Iob 5. 13
pſal. 23. 4
Luke 8. 43
g Reu. 22. 7
h Reue. 21. 2
2. pet. 3. 13
Iob 9. 4. 5 &c.
k 1. Ki. 8. 23
Tim. 11. 2
l Mat. 24. 23
m pſal. 27. 14
1. Cor. 6. 13
n pſal. 37. 34

tion that troubles thee, & vaine feare which terrifies. What good doth care of future chances, but euen bring sorrow vpon sorrow o? The day hath enough with his owne griefe p. A vaine thing it is, and to no purpose, either to bee sadde or to reioyce for things to come, which perhaps will neuer come to passe.

o Mat. 6.25 26.&c. pro.10.22
p Mat.6.34

But man with such imaginations may be deceiued: albeit so easily to be carried away with the tentation of the enemy, is an argument of a faint heart, & litle faith q. He weigheth not whither he illude and deceiue a man, with true things or with false; whether with the loue of present r, or feare of things to come.

q Mat. 14.31
r Mar. 4.8.9 luke 4.6.7

Wherefore neither bee thou troubled in minde, nor feare; trust onely in me, and repose confidence in my mercy s.

s psal.27.1 psalm. 28.7

Many times thou thinkest I am far off, when indeed I am at hand t: and when thou supposest that all is gone, many times thy gaine comes rolling in u. So that all is not lost though thou sustaine aduersitie.

t psal. 34. 22 psal.115.11 psalm. 119 151.153
u 2.Cor.10.13 Iam.1.12

According to the sense of present miseries, thou must not iudge, neither when any mischaunce happeneth

neth, bee so mooued and dismaid as though no hope of escape were left at all *x*.

x.1.cor.10.13

Think not thou art vtterly cast off, though for a time either I send affliction, or deny thy desired comfort: for thereby thou must enter into the kingdome of heauen *y*. And assuredly it is better both for thee, and all the rest of my seruants, to bee stirred vp with aduersity *z*, than to enioy all things at your hearts desire.

y Act.14.22

z Ps.119.67 Luk.9.13 1.pet.1.6.7

For I am so priuie to the secret cogitations of thy hart, that I know it is greatly for thine euerlasting welfare, to bee sometime left to thy selfe in troubles, least perchaunce being puffed vp with prosperitie, thou thinke thy self to be that which thou art not *a*.

a Deu.22.15

I can take away that I gaue *b*, and giue it againe when I thinke it good. If I gaue it, it was mine *c*, if I tooke away, I tooke not thine, forasmuch as euery good giuing, and euery perfect gift is from me *d*.

b Mat.25.14 15.&c. 28

c 1.Cor.4.7

d Iam.1.17

Wherefore when I send thee misery & aduersitie, neither doe thou fret *e*, nor faint *f*: for I, euen I the same can speedily succour thee, and turne thy sorrow into ioy againe *g*.

e 1.Pet.4.12 f Heb.12.3 Heb.10.35 36

g Deu.31.35 1.Sam.2.6

But

But in that I deal so with thee, I am
h Psal. 119.75 righteous *h*, & much to be commended. And if thou beest wise, & waighest this my doing vprightly, thou wilt
Dan. 9.14
i 1. Thes. 5.16
Iames 1.2 neuer so heauily mourn for thine aduersity, but rather be glad, and thanke
k Ephe. 5.20
Iob 6.7.10 me therefore *k*: yea thou wilt cõfesse thy selfe that herein especially thou shouldest reioyce, in that in punishing I doe not spare thee *l*.

As the Father hath loued me, so haue I loued you, said I to my Disci-
m Ioh. 15. 9
n Ioh. 16.20
o Mat. 10.16
17.18
p Luk 22.25
q Mat. 5. 12
r 1. pet. 3.13.14
s Mat. 10.7. 8 &c.
t Mat. 9. 37 38.
t Luk. 10.2 ples *m*, whom I sent not vnto transitory pleasures *n*, but vnto great combats, not vnto honour, but vnto infamie *q*, not vnto idlenesse *r*, but vnto painefulnesse *s*, not vnto rest *t*, but to bring forth much fruit with patience. My son, forget not these my words.

CHAP. XXXVII.

That to find God our creator, we should forsake all things.

SERVANT.

O My Lord, as yet I stãd greatly in need of thy fauor, that I may come to that passe tha t neither man, nor any other

other creature *a* may let me. For as long as any thing detaines me back, I cannot freely take my flight vnto thee *b*.

He that said *c*, Oh that I had wings like a Dooue, that I might flee awaie and rest! he would freely haue flyed.

What is more quiet than the simple eye *d*? or what more at libertie, then he which desireth nothing in the world *e*?

So that Man must ouerpass all creatures, & bring himself vnto that forwardnesse, that rauished beside himselfe, he confesse that thou the Creator of all things art nothing like vnto thy creatures *f*.

Vnlesse man be free from the loue of euery creature *g*, he cannot quietlie applie himselfe vnto heauenlie things.

For therefore fewe there be which addict themselues to the study of celestiall things, because few can withdraw thēselues wholly from the loue of this world *h*.

But to doe so, we haue need of the speciall fauour of God *i*, which may lift vp the mind, and raush it aboue it selfe.

a Rom. 8.35. 36.&c.
b Luk. 9.23 24.25
c psal.53.6
d Mat. 9.21
e Luk. 9.23
f Esa.44.6 7.8 Esa.55.8.9 Reu.5.2.3.5
g Luk. 5.11 Luke. 14.26 27
h Matt. 21.5 Luk 14.18
i Iohn, 6 44 65

And vnlesse man be so lifted vp in spirit, and being deliuered from all worldly things, conioyned to God, whatsoeuer hee eyther knoweth, or possesseth is to very small purpose *k*.

k 1.co.13.1.2 3

A long while shall hee be a nouice, and grouell on the ground, which maketh account of any thing, beside that one eternall, and infinite good thing *l*. Whatsoeuer is not God, is nothing, and to be esteemed for nothing *m*.

l Mat.13.44 54
m Rom.8.33 34.&c.

Doubtless great difference is there between the wisdom of a man inspired from aboue *n*, & the knowledge of worldly wisemen *o*: & much more excellent is that doctrine which floweth from heauen *p*, and the celestial fountain, then that is painfully fetcht from the braines of man *q*.

Philip. 3.8
n Gal. 1. 11 12
o 1.Cor.1.18 19.&c.
p 2. Tim. 3. 16.17
q Mat.1.5.9

Many there bee which study heauenly things; but which doe those things which belong therunto *r*, not many.

r Mat. 7. 22 Rom.2. 21 22. &c. Iames, 1. 22 23.&c.

Another great let is, for that men stand vpon signs, & sensible things *s*, & bestow small diligence in the mortifying of themselues *t*.

s Gal.4.9.10 Gal.t. 5.1 Colos 2.20
t Colos. 3.5 Galat.6.14

I maruell what the matter is, or with what spirit wee are led, or what commeth into our minds, which are called

called spirituall, that with such care and study wee seeke after vile and vanishing things *u*, and so seldom call our wits together to thinke vpon the matters of saluation *x*; Yea, after a little consideration we by & by burst out againe, and wey not our deeds any more in the balance *y*.

Where our affections bee *z*, wee mark not, and that all which we haue is vnpure *a*, we lament not.

For euery man hath corrupted his waies, which was the cause of so great a floud in the old world *c*.

So that the affection, within being vnpure, needs must the actions proceeding from the affections, which shewe the want of strength, bee vnpure *d*. For of a pure minde the fruite of a good life doth proceede *e*.

Inquiry is made, how much a man doth: but how zealously it was done, no consideration is had.

Whether he be rich, or strong, or faire, or stout; whether he can write well, or sing well, or play well, wee enquire: but how poore in spirit hee is *f*, how patient and meeke *g*, how religious and spirituall, many will not tell.

Nature beholdeth the outwarde

u Mat, 9. 19
Ezech, 34.2
1 pet, 5. 2
x Col, 3. 2.
y Reu, 3.17
18
z Mat, 6. 21
a Esa, 6.46
b Rom, 3. 10
11, 12
psal, 41. 1.3
c Mat, 24.37
38, 39
Luk. 17.26
27
d Mat, 6.22
23
Mat, 12.33
35
e Luk. 6.45
f Math. 5.5
g Mat. 11.29

parts of man *h*, Grace respecteth the inwarde *i*: that commonly is deceiued *k*, this hath her trust in God *l*, that she may not erre.

h Ioh. 7. 24
Iohn, 8.15
i. Iames, 2. 5
Iohn, 8. 16
k Iam. 2. 6
l Psal. 116. 7
8. 9

CHAP. XXXVIII.

That wee must deny our selues, and renounce vtterly all carnal desires.

LORD.

MY son, thou canst not come vnto perfect freedome, vnlesse thou vtterly deny thy selfe *a*.

As many as are couetous *b*, as many as loue themselues *c*, as many as lust *d*, as are curious *e*, busie bodies *f*, desirous alwaies of pleasure, not of Iesus Christ *g*, attempting that which shall not abide *h*, (for whatsoeuer is not of God, will come to nought *i*) are captiues and in bondage vnto Satan *k*.

Take this for all. Forsake all, and finde all *m*. Forsake thy desire *n*, and finde rest *o*. Meditate hereof continually, and when thou hast fulfilled all, thou shalt vnderstand.

a Luk. 9. 23
b 1. Cor. 6. 9 10
c Ezay. 5. 23
2. Tim. 6. 8. 9 10
d Iam. 1. 13 14. 15
2. Pet. 2. 11
e 1. Tim. 1. 4
f 1. Pet. 4. 15
g Luk. 16. 25
h Psa. 1. &c.
i Act. 5. 38. 39
k Ro. 6. 12. 13 14.
l Luke, 9. 2
m Mat. 16. 27 28. 29
n Mat. 8. 34
o Mat. 10. 39

SERVANT. O my Lord, this can not

not be done in a day, neither is it a play for children: but therein briefly the whole perfection of a godly man is comprehended.

LORD. Sonne, change not thy mind for all that, neither be thou dismayed at the naming of perfection: but so much the more stir vp thy selfe vnto higher things *p*, and at the least in desire sigh after them. p Phil. 3.13 14.15

O that thou wert come vnto that passe that thou couldest not loue thy selfe, nor disobey me *q*, then would I like thee well, then shouldest thou lead thy life in ioy and quietnesse *r*. q Ro.12.1.2 r Leuit.26.3 4.&c

Thou hast as yet many things to be forsaken, the which vnlesse thou altogether yeeld vp to me, looke not to attaine the end of thy desire. Deut.28.1 2.&c

I counsell thee to buy of mee gold tried by the fire *s*, that thou maist bee made rich, I meane celestiall wisedome, which treadeth all abiect and vile things vnder feete. s Reue.3.18

Cast away the wisedome of this world *t*, that is, cease to please, and flatter thy selfe after the fashion of the world *u*. t 1.Co.1.26 u 1.Ioh.2.15 16

I tell you, the most vile things must bee bought with pretious things *x*, and such as are of greatest account x Mat.13.44 45.46

among men. For the true wisdome of God, which doeth not arrogate much to it selfe y, nor desireth to be greatly accounted of in this world z, which many commend in wordes a, but dissent therefrom in deeds b, seemeth but a vile c, and base thing, and therefore is not thought vpon well nigh: and yet for all that it is the pretious treasure d, and the pearl hidden fro many.

y 1.co.13.14
z Mat.12.29
a Mat.7.22 23
b Mat.23.3
c 1.Cor.1 10.21
d Mat.13.44 45.46

CHAP. XXXIX.

The mutabilitie of mans heart, and of thinking vpon God, in and afore all things.

LORD.

MY Sonne, beleeue not the affection, which moueth thee at this time, for speedily it will change.

For so long as thou liuest, thou shalt bee subiect to mutabilitie, euen perforce; and be now merry, now sad, now quiet, now troubled, now zealous, now colde; now earnest, now retchlesse; now graue, and by and by light of behauiour.

Notwithstanding, the wise man rightly

rightly instructed in the spirit, standing fast vpon these mutable things, not regarding what hee feeleth in himselfe, or on what side the wind of instabilitie doth blow, but how hee may bring his purpose to a right and blessed end *b*.

b Psal.16.8

For so it falleth out; that one and the same man may abide vnmooued *c*, among so manifold euents, if the single eye of his minde bee directed continually vpon me.

c Psal.112.6 78

And the more pure the eye of his mind is *d*, the more constantly doth he abide in the midst of stormes *e*. But many haue this sight of theirs troubled, so that easily they looke vpon euery pleasure obiected: and hardly can one be found without all blemish of selfe loue *f*.

d Mat.6.22 23
e Act.5.41
f 1.Cor.13.4 2.Cor.12. 14.15

So came the Iewes vnto Martha, and Marie being at Bethania, not for Iesus sake onely, but that they might see Lazarus *g*.

g Ioh.12.9

Therfore the eie of the mind must be purged *h*, that it may bee simple, and right, and cast vpon me; altogether, notwithstanding the manifold diuersitie of things which come betweene.

h Mat.6.22

among men. For the true wisdome of God, which doeth not arrogate much to it selfe *y*, nor desireth to be greatly accounted of in this world *z*, which many commend in wordes *a*, but dissent therefrom in deeds *b*, seemeth but a vile *c*, and base thing, and therefore is not thought vpon well nigh: and yet for all that it is the pretious treasure *d*, and the pearl hidden fro many.

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z Mat.12.29
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d Mat. 6. 22, 23
e Act. 5. 41
f 1. Cor. 13. 4. 2. Cor. 12. 14, 15

So came the Iewes vnto Martha, and Marie being at Bethania, not for Iesus sake onely, but that they might see Lazarus *g*.

g Ioh. 11. 9

Therfore the eie of the mind must be purged *h*; that it may bee simple, and right, and cast vpon me; altogether; notwithstanding the manifold diuersitie of things which come betweene.

h Mat. 6. 22

CHAP. XL.

That it is a pleasure aboue all pleasures, to loue God aboue all, and in all things.

SERVANT.

1 Cor. 15 28 BEhold, my God, & all things *a*. What will I more? what more happie thing can I wish for? O sauourie and sweet word! but to him which loueth the word, not the world, nor the things in the
b Iohn 2.15 16.17 world *b*. My God, and all thinges. To him that vnderstandeth, I haue said sufficient: and to repeate the same oftentimes, is a delight vnto him that lo-
c Rom. 8.31 32. &c. ueth *c*.
d psal. 104 29.30 For if thou be present *d*, all things bring ioy: if thou be absent what can make merrie.

Thou makest the mind quiet; and thou bringest much peace, and the
e psal. 16. 89 ioy of heart *e*.
f Rom. 8.35 36. &c. Through thee we thinke well of all things *f*: and through thee *g* in all
phi. 4.11. &c thinges *h* wee praise thee. Without
g phil. 2.13 h Ephe. 5.20 thee nothing can like vs long; and

that

that euery thing may be gratefull & good, thou must blesse it with thy fauor, and season it with the sauce of thy wisdome.

What is not sauoury to him, to whome thou art sauoury *i*? Againe, what can please him, to whom thou art not pleasant?

But the wise of this world *k*, and such as sauor of the flesh *l*, lack thine heauenly wisedome: for in the flesh is death *m*, and much vanitie in the world *n*.

But they are wise indeed, who follow thee in contemning the world, & in mortifying the flesh: because they are translated from vanity vnto verity & from the flesh to the spirit *o*. These relish God: and these refer all things created vnto the laude and prayse of the Creator *p*.

But ods ther is, and great ods too between the sauour of the Creator *q*, and of the creature *r*, of eternity, & of time, of light vncreate, and of light vnlightened.

O light euerlasting *s*, which passest all lights that are made, shine thou vpon me, and pierce, purge, comfort, and lighten with thy brightnes euen all the inwarde partes of my

i psal. 34. 8

k Rom. 1. 22
l 1. Cor. 1. 19 20. &c
l Rom. 8. 5
m Rom. 8. 6
n 1. Cor. 3. 20

o Rom. 8. 5

p psa. 96. 34 psalm. 149. 1 2. &c

q Ro. 8. 5. 6
r 1. Ioh. 2. 15 16. 17

s 1 Ioh. 1. 4. 9

soule: reuiue my spirit with all the powers therof, that I may cleaue vnto thee with a song of exceeding ioy.

Oh, when will that blessed houre come, alwaies to be wished, wherein thou wilt so fill me with thy presence that thou wilt be all in all to me *t*, vntil when my ioy doubtlesse wil not be perfect *u*.

t 1.cor.15.28
u Ioh.16.22
y Phil.1.23
x Gal. 14

As yet the old man *x*, to my great griefe *y*, not yet wholly crucified *z*, nor yet dead *a*, is within me. As yet the flesh lusteth against the spirit *b*, it fighteth within mee *c*, and disquiets the kingdome of the soule.

a Coloss. 3.6
b Galat.5.17
c Iame,4.1

But thou who rulest the raging of the sea, *d*, and stillest the waues therof when they doe arise, scatter the people that delight in warre *e*, bring them downe by thy mighty power. Extend thy mightinesse, and make thy right hand to be knowne.

d psal.88.9
Math.8.26
Luk.8.24
e psal.68.30

For in thee, O Lord, is mine whole trust *f*, mine only refuge is in thee *g*.

f Psal. 31. 1
g Psal,56,11

CHAP.

CHAP. XLI.

That this life is neuer free from tentation.

LORD.

LOoke not in this world to bee without troubles my Son *a*, but while thou liuest, thou shalt stand in neede of spirituall armour *b*. Thou liuest among enemies, on the right hand and on the left thou art assaulted *c*. And therfore vnlesse thou take the shield of faith *d*, & the sword of the spirit *e*, which is the word of God, thou canst not long be without some grieuous wound.

a Iob, 7.1
b 2.cor, 10.4 5
Ephes, 6.10 11, &c
c 2.cor, 6.7
Mat, 10.16
d Eph, 6.16
e Eph, 6.17

Furthermore, vnlesse thou fasten thy mind vpon me with a pure affection, to suffer all things for my sake *f*, thou canst neither sustain the heate of persecution, nor obtaine the crown of eternall life *g*. Wherefore thou must ouerpasse all things like a man *h*, and shewe a courage howsoeuer things fall out. For to him which ouercometh is manna giuen *i*: but for him who sleepeth is misery prepared.

f 2. Cor, 6.4 &c
Ephes, 6.10
Iam. 1. 2. 3
g 2. Ti, 3.7
Reu, 7. 3.14 15. &c
h psal, 31.24
1. cor, 16.13
i Reu, 3.17
k Mat, 25.10 11, 12, 13.

Now if thou seeke rest in this life *l*,

l Iob, 16.53

howe wilt thou enter into eternall
m Heb. 4.11. rest *m*?

Then prepare thy self, not to peace,
n Heb. 10.39 but vnto patience *n*, and seeke for
o Ioh. 14.27 quietnesse not on earth, but in hea-
Ioh. 16. 33 uen, not amõg men, nor in the world,
p 1. The. 5. 25 2. Thes. 3. 16 but in God alone *p*.
phil. 4. 7 Thou oughtest to indure al things
q Rom. 8. 35 36. &c for Gods sake *q*, euen labours, griefs,
1. Cor. 13. 7 tentations, afflictions, troubles, need,
r 1. Cor. 6. 4 5. &c sicknes, iniuries, euill reports, repre-
hensions, oppressions, infamie, correc-
tion, contempt *r*.

phil. 4. 11 12. &c. For these things inuite, as it were,
s 2. Tim. 2. 3 5. vnto vertue; these trie the young sol-
diours of Iesus Christ *s*; these bring
8. 2. Tim. 4. 7 8. to the crowne of blisse *t*. To such a
man I will giue for his small pains an
2. peter, 5. 4 eternall reward, aud for temporall
u Math. 5. 10 11 shame glory without end *u*.

Thinkest thou alwaies to haue pro-
x Act. 5. 4 sperity at thine owne desire? Looke
Heb. 11. 8. 17 not for it. Mine old saints & seruants
y 1. Cor. 6. 4 5 coulde neuer haue it, but they were
Heb. 11. 32 faine to suffer much trouble *x*, mani-
33. &c folde tentations *y*, miserable ends *z*,
z Mat. 14. 10 Act. 7. 59. 60 which they indured patiently *a*, tru-
Heb. 11. 37 sting rather vpon God, than vpõ man
a Reu. 7. 13 b psal. 56. 11 *b*, & counting the afflictions of this
c Rom. 8. 18 present time, not worthy that glorie
which was to come *c*.

Now

Now wouldst thou haue that out of hand, which so many with teares, and long troubles could hardly attaine? Hope therfore in the Lord *d*; be strõg, & giue not ouer disloyally, but valiantly imploy both thy body, and life for the glory of God *e*. I will in the end most bountifully reward thee *f*, and in thy trouble assist thee *g*.

d Psal. 27. 14
psal. 31. 24
1. Cor. 13. 16
e Rom. 8. 35. 36. &c.
f Reuel. 2. 7
Mat. 5. 12
g Psa. 91. 1. 2.

CHAP. XLII.

Against the vaine iudgement of men.

LORD.

CAst thy burthen constantly vpon the Lord *a* my Sonne, and feare not the iudgement of man *b*, so long as thy conscience doth not condemne thee *c*.

a Psa. 55. 32
b 1. Cor. 4. 3. 45
c 2. Cor. 1. 12

It is expedient, and a blessed thing to suffer on such wise *d*: neither is it harde for an humble mind *e*, and man that trusteth in the Lord, so to doe *f*.

d Mat. 5. 10
e Mat. 1. 29. 30
f 2. Cor. 6. 4. 5. &c.

Many men say many things, and therefore little regard should be giuen to them: & to please all it is impossible *g*.

Phil. 2. 13.
g Matt. 6. 24.

And although Paul indeuoured

to

h 1.Cor.4. 12.13.&c. i 1.Cor.9.22 k 1.Cor.4.3 to please all men *h*, and made himself all things to all men *i*, yet passed hee little to be iudged of man *k*.

l 1.Cor.9.22 Hee did as much as lay in him to profite and saluе others *l*, but for all that he could not stay the slaundrous

m 1.Cor.3 12.13. tongues of the wicked *m*; and therefore committed hee his whole cause

n 1.Cor.4.5 vnto the Lord *n*, who knew all, and against the slaunderous and backbiting speeches of the vngodly hee defended himselfe with patience and

o Col.1.24 1.Cor.4.12 1.pet.2.20 21.&c. long suffering *o*.

p Acts 15.13 14 Notwithstanding sometime he answered againe *p*, least the weakelings through his silence should be offended.

Act.26.2.3 4.&c. 2.Cor.9.12 phil.1.12 13.14 Why then fearest thou the sentence of a mortall man, who being aliue to day, may be dead to morrow *q*?

q Isa.10.11 Feare God, and thou wilt not feare man *r*.

r psal.27.1 psal.56.4 What hurt do any mans words and iniuries to thee? Nay, himselfe hee hurteth rather; and shall not escape the iudgement of God, whosoeuer

s Rom.14.10 2.Cor.5.10 he be *s*.

t 1.pet.2.19. 20 Haue thou God alwayes before thine eyes, & contend not with quarrelling words. And though now thou be without cause defamed *t*, take it

not

not grieuously, neither by impatiency diminish the reward *u*, but rather cast the eies of thy mind vpon me in heauen, who both can deliuer thee from all infamy, and iniury of men *x*, and will reward euery one according to his workes *y*.

u Mat. 5. 12
x psal. 50. 15
y Rom. 2. 6
Reu. 22. 12

CHAP. XLIII.

That wee must wholly resigne ouer our selues vnto God, if we mind to attain vnto the freedome of mind.

LORD.

MY Sonne, if thou forsake thy selfe *a*, thou shalt finde mee.

a Luk. 9. 23

See thou challenge nothing to thy selfe, nor haue nothing proper, & alwayes thou wilt gaine *b*. For as soone as thou yeeldest vp thy self wholly without reuocation, thou shalt be endued with most excellent rewards *c*.

b Mat. 18. 29

c Luk. 18. 29 20

SERVANT. Lord how oft shall I yeeld vp, and wherein shall I forsake my selfe?

Mat. 10. 28 29. 30.

LORD. Alwayes, & euery houre; both in smal and great matters, I except

cept nothing: my desire is to haue thee renounce all things *d*. For how canst thou be mine, & I thine, vnlesse both inwardly and outwardly thou haue left, and lost thine owne will *e*?

d Mat. 13. 44 45. 46
e Mat. 26. 39 42 Luk. 22. 42
f John 4. 34 Mat. 9. 10

And thus the sooner thou doest, the better thou shalt speede: and the more throughly and sincerely, the more thou shalt please me and profit thy selfe *f*.

f Mat. 24. 33 9. 44

Some there be, which giue ouer themselues, but it is with some exceptiõs *g*. They do not fully depend on God, and therfore they study how to prouide for themselues.

Mat. 25. 11 12. &c
g Luk. 9. 59 60. 61

Others at the first renounce themselues wholly: but afterward when tribulation or persecution commeth *h*, they fall away, and so doe no good at all.

h Mat. 13. 20 21

These men shall neuer aspire either vnto the true libertie of the mind, or to the most comfortable benefite of my familiaritie *i*, vnlesse they wholly renounce *k*, and daily sacrifice themselues *l*, without which none either can, or shall enioy the fauour of God.

i 1. Cor. 13 13
k Luk. 9. 23
l Rom. 12. 1
m Mat. 16. 24 &c. Mark. 8. 34 Luke 9. 22

I haue said oftentimes, and now I say againe: Forsake, yeelde vp thy selfe *m*, and thou shalt enioy the found quietnesse of minde *n*. Giue

n Mat. 11. 29 Mat. 16. 24. &c.

the

the whole for the whole, cal back nothing, keepe backe nothing o. Abide vnfainedly, and faithfully in me, and thou shalt haue me, the freedome of mind, & deliuerance from darknes p.

Wherfore let this be thy studie, let this be thy prayer, wish continually that thou maiest euen nakedly follow naked Iesus q & dy to thy selfe r, to liue eternally with me s. Then shal both vaine imaginations t, and vile affections u, and superfluous cogitations x depart away: then both immoderate feare shall vade y, and intemperate loue consume away z.

o Iu. 18. 22 23. &c.
p Mat. 25. 35 &c.
q Luk. 9. 23
r Rom. 6. 6
s 2. Tim. 2. 11 12
t psalm. 1. 1
u Mat. 6. 22 23
x 1. Co. 7. 31 32
y 1. Cor. 4 18
z 1. Ioh. 2. 17

CHAP. XLIIII.

Of the right vse of outward things, and that we should fly vnto God when we are afflicted.

LORD.

MY sonne, thou must haue a speciall care, that thy minde be single and pure a, in euery place, in euery action, in all thy businesse: also, that all things serue thee, and not thou them b, also that thou be not a slaue, and bondman to thine owne actions c, but a master, a ruler, a free man, an Hebrue translated.

a Mat. 6. 22 23.
b Mat. 6. 24.
c Gal. 5. 1.

ted into the lot & liberty of the sons
d Gal. 4.3.7 of God *d*, whose eyes are turned frō
9 worldly *e*, and cast vpon heauenly
e Gal.5.13 things *f*, who looke vpon temporall
f Col. 3.1.2 things with the left, but with the
right eye vpon eternall, who will not
bee brought vnder the power of any
g 1.cor.6.12 thing *g*, but make all things to serue
1. Ioh.2.15 to good purpose, according to the
1.cor. 10.33 order of almighty God the Creator
h psa.8.6.7.8 *h*, who hath done nothing (of all that
i Gen. 1.3.1 he did) in vaine *i*.

Furthermore, if in thy trouble thou wilt not sticke vnto outward things, nor with a carnall eye beholde the things that are seene and heard: but with Moses in all thine affaires enter by and by into the tabernacle of the
k Exod.23.9 Num.7.89 Lord *k*, doubtlesse thou shalt receiue answere sometime, and returne instructed in things both present & to come.

For it was Moses wont in matters of controuersie, and difficult things, to go into the Tabernacle, and to be rid from the wickednesse of men he
l Exo.33.13 vsed prayer *l*, & the calling for Gods assistance. So oughtest thou to enter into the priuate closet of thine heart
m Mat. 6.9 *m*, and there most earnestly to call vpon God.

For

For wee *n* read that Ioshua, and the rest of the Israelits were therfore deceiued of the Gibeonites, becausе they counselled not with the mouth of the Lord, but gaue light credit to their faire tale. n Ioſh. 9. 14

CHAP. XLV.

That man should not be too importunate in his matters.

LORD.

SOn, cast thy burden vpon me *a*; and in due time I will grant thy requeſt. a Pſal. 55. 22

Look vpon my cõmandements, & thou shalt find great profit thereby *b*. b Deut. 6. 3. 4. &c

SERVANT. O my Lord, I willingly refer my whole cause to thee *c*, for I finde that all my cares doe nought preuaile. Deut. 12. 21 Pſal. 85. 8 c Mat. 25. 26 &c.

Oh that I were not so carefull of worldly things, but could euen out of hand vnfainedly obey thee *d*. 1. Peter, 5. 7 d Luk. 5. 11 28

LORD. My sonne, many times a man desires a thing, which afterwarde hee mislikes when hee hath it once: Because the desires of one thing doe not long endure, but force you

you to couet after ſundrie and diuerſe.

Wherefore it is no ſmall thing for a man in the ſmalleſt thing to forſake himſelfe, and he that wil goe forward indeede, muſt vtterly deny himſelfe, for he who ſo doth, is moſt at liberty and ſafe.

e Luke. 9.23
Luk. 14. 20 33
fRe. 12. 9 10. &c
g Mat. 13 24. 25. &c.
l 1. Tim. 6. 9 10

But the old ſerpent *f*, an vtter enemy to good mē *g*, ceaſeth at no time from tempting *h*, but night and daie layeth ſnares to entrap, & ouerthrow the ſimple.

1. Pet. 5. 8. 9
Mat. 26. 41

Wherefore watch and pray *l*, that ye enter not into tentation.

CHAP. XLVI.

That man hath nothing which good is, of himſelfe, neither that he ſhould glorie of any thing.

SERVANT.

epſal. 8. 4

LOrd, what is man that thou art mindful of him *a*? and the ſon of man, that thou viſiteſt him? What hath he deſerued *b*, that thou ſhouldſt regarde him *c*?

bRom. 11. 6
Epheſ. 2. 8
cpſal. 144. 3
d Ro. 9, 20

O Lord, I may not complaine, if thou doe reiect me *d*: neither reaſon with thee, if thou denie my requeſts.

But

But thus may I truely both thinke with my selfe, and say; Lord, I am nothing, I haue no goodnes of my selfe but naked came I out of my mothers wombe *f*, and naked shall I returne thither.

If thou assist me not, and inwardly instruct me, I faint vtterly, and become dissolute *g*.

But thou, Lord, alwayes art one, and abidest the same for euermore *h*, thou art alwayes good *i*, righteous *k*, and holy *l*; for thou doest all things well, righteously, purely, and with wisedome *m*.

But I, alas, am more prone to come rather backward then forward; I cõtinue not euermore at one stay *n*, because I am subiect to alteration, like the time.

Notwithstanding, if thou reach forth thy helping hand, I shall speedily be comforted *o*, for thou without mans aide canst assist, and so strengthen mee, that my countenance no more shall alter and change diuersly, and my mind shall be fixed and waite vpon thee alone.

Therefore did I know, while either I couet the zeale of the spirit, or am driuen by some occasion to seeke thee

e 2. Cor. 3.5
1 cor. 4.7
f Iob 1.21
Eccle. 5.14
1. Tim. 6.7
g psal. 51.10 11. &c
h psa. 102.12
Esa. 44.6
i psal. 5.4
k Deut. 32.4
l 1. pet. 1.15
m psal. 134 1.2. &c.
n Iob. 14.2
o psal. 16.8
p psal. 104.2

thee (for there is none that can comfort me) how to contemne the comfort of this world q, doubtles I should both hope well of thy fauor, & looke with ioyfulnes sometime for the gift of thy consolation r. Finally, if it fall out well with me, at any time, it is of thy goodnesse s. I am but vanitie in thy sight t, of none account u, mortall x, and fraile y.

q 1. Ioh. 2. 15 16
r Ioh. 16. 22
s Iam. 1. 17
t Psal. 39. 11
u Psa. 144. 3 14
x Psa. 89. 48
y Psa. 49. 10. 11. 12
z Ioh 14. 22 Ier. 9. 23 Iam. 2. 11

Whereof then do I boast? Or why couet I to be had in admiration? Euen of nothing z: but that is vanity. Doubtlesse, a most pestilent and vain thing ambition is, it both draweth man away from the true glory, and spoiles him vtterly of Gods eternall fauour a.

a Iam. 4. 6 Eccle. 10. 7
b Luk. 18. 6 14
c Ioh. 5. 44 Ioh. 12. 43

For while man pleaseth himselfe, he displeaseth thee b: while he seeketh the praise of men c, he leeseth the true vertues of the mind.

But the true glory & true reioycing is, for a man to glory not of himselfe, but of thee d: and to reioyce of thy name, not of his vertue, or any thing besides, but onely for thy sake.

d Iere. 9. 23 24
2. Cor. 2. 17
18

Wherefore prayse bee thy name, not mine, extolled be thy works, not mine: let thy holy name be magnified e, let me haue no praise at all.

e Psal. 96. 1 2. 3 &c.

I wil euermore glory in thy praise *f*, of my selfe I will not, except it be of mine infirmities *g*.

Let the Iewes receiue honour one of another *h*, I will seeke that which commeth of God alone.

All the glory, the credit, the estimation of this world, if it be compared with that euerlasting glorie of thine *i*, what is it but meere vanitie and foolishnesse *k*?

Wherefore, O my truth *l*, my mercy, my God, O blessed Trinitie, to thee be praise *m*, and honour, & glory, and power for euermore, Amen.

f Psa.106.47
g 2.Co.11.3
2.Cor.12.5
h Ioh.5.44
i Reu.21.23
24.25.26
k Eccl.10.7.
9
12.&c.
l Psal.25.2
m Reu.5.13
Reuel.7.12
1.Tim.1.17
2.Tim.4.18

CHAP. XLVII.

That the praise of this world is to bee contemned.

LORD.

BEe not thou troubled my Sonne, though thou see others extolled, and esteemed, and thy selfe despised, and contemned *a*.

Cast the eyes of thy mind vpon me, and I warrant thee, thou wilt brooke thy contempt well enough.

a Iam 1.9
b Mat.9.29

SERVANT. O Lord we are blind and

and alas, easily seduced with vanitie *e*. If I look well into my selfe, I am not hurt of any thing, so that I haue no cause to complain of thee at all *d*. But for that I haue both many times and grieuously offended thee, al thy creatures doe rightly arme themselues against me *e*.

Therefore praise and honour, and glory belongeth to thee, but to mee shame and contempt *f*.

And except I frame my selfe patiently to beare the contempt and despight of all men *g*, I shal neuer attain either a quiet mind *h*, the light of thy spirit, thine euerlasting societie *i*.

c Gen. 6. 5
d Dan. 9. 14
e Ge. 3. 17. 18
f Dan. 9. 7. 8
g Psal. 123. 2
1. pet. 2. 21
h Mat. 11, 29
i 2. Mim. 2 11. 12

CHAP. XLVIII.

That we must not rest or depend vpon man.

LORD.

MY Sonne, if thou for amitie and friendship sake, repose any confidence in man, neuer looke to be quiet and at rest *a*. But if thou betake thy selfe vnto the immortall and euerlasting truth *b*, at the departure of thy friend, thine heart will not be troubled.

a Iob. 14. 21
Ioh. 16. 5
b Ps. 118. 8. 9
c Ps. 146. 3. 4
d Isa. 147. 2

On

On me should thy loue be grounded, and for my sake ought euery good man to be loued *c*, & the more dearely.

Without me friendship cannot last, neither is it true and pure loue, which I couple not together.

So mortified shouldest thou bee from these affections, that as touching thy selfe, thou shouldest seem to be without all comfort *d*.

So much the nigher is man to God, as hee is farther from the comfort of this world: and so much the more highly doth he ascend vp to God, as the more deeply he descendeth into, and despiseth himselfe *e*.

But hee who arrogates any good thing to himselfe, letteth the fauor of God from dwelling within him.

For the holy spirit dooth alwaies seeke a meeke and humble minde *f*.

Couldest thou once bring thy selfe vnto nothing, and renounce the loue of this world *g*, surely I would cast, and poure vpon thee most singular benefits. But while thou lookest vpō creatures, thou losest the sight of the Creator *h*.

Learne in all things to maister thy selfe for thy Makers sake, so shalt thou

c 1. Pet. 3. 8 9
1. Pet. 4 8
1. The. 3. 2
1. Ioh. 2. 17 18

d Mat. 10 35
1. Cor. 7. 31

e Phi. 2. 5 6. 7. &c.

f 1. Pet. 5. 6
Esa. 66. 2

g 1 Ioh. 2 15
Ioh. 12. 25

h Iam. 4. 4

thou attaine vnto the knowledge of God.

i Mat.10.37 Mat. 21.1.2. &c. Euen the vilest thing loued, and looked vpon vndiscreetly, doth defile a man, and hinder him from happinesse.

CHAP. XLIX.

Against vain & worldly knowledge.

LORD.

MY Son, be not thou carried away with the faire & subtle speech of man. For the kingdome of God is not in word, but in power *a*.

a 1.cor.4.10 b psa.116,97 c psalm 119. 230.105 Psal.19.7.8 d Jer. 23.29 e psal. 19. 8 psal.119. 59 111

Listen to my words, for they inflame the minde *b*, lighten the vnderstanding *c*, set men on fire *d*, & bring the true comfort *e*.

Reade nothing with a minde to seeme the more learned onely, or wise: but to mortifie thy sinnes. For this will more profit thee, than the knowledge of many obscure & hard questions *f*.

f 2.Cor. 3.3

Though thou haue read much, yet at the last thou must be fain to come to one principle *g*.

g Luk.10.42

I onely teach men wisedome, and

I

I (not men) giue vnderstanding to the simple *h*: so that they, whom I speake vnto doe easily prooue wise, and profit much in the spirit.

h prou. 1.4 pro. 2.6 Mat. 11.26

Woe to them who seeke manie things of man, and neglect the way to serue me *i*.

i Mat. 23.23 24.&c.

The time will com, when the master of masters, the Lord of Angels, euen I shall appeare, to take an account of all men, and to examine the conscience of euery one *k*: then will I search Ierusalem with lights *l*, and discouer those things which lay hid in darknes *m*, at what time tongues shall cease, and knowledge doe no good *n*.

k Mat. 25.19 20.&c. 31. 32.&c l Zeph. 1. 12 m 1. Cor. 4.5 n 1. cor. 13.8

I euen I doe so lift vp the humbled mind, that in a moment it shall conceiue more knowledge of the eternall truth *o*, than any man by tenne yeares study can attaine vnto.

o Mat. 10.19 20 Mark. 13.10 Luke, 21.14 15

I teach neyther ianglingly to dispute, nor diuersity of opinions to distract, nor ambitiously to get fame nor contentiously to obtaine victorie, by force of argument.

p Mat. 5. 3.4 &c

I teach how to despise the world *p*: to loath things present *q*, to seeke & sauour eternall *r*, to flie vain glorie *s*: to suffer iniuries *t*: to trust in mee *u*;

q Luk. 9. 23 r Mat. 6. 35 s Ioh. 8. 50 54 t Mat. 5. 44 45 u Ioh. 14. 12

x Ioh. 14.14 without me to couet nothing x, and
y Mat.10.37 to loue mee highly and zealously a-
boue all y.

For by louing mee, some haue so profited in heauenly things, that to the admiratiō of men they haue spo-
z Mar.13.11 ken z, and haue gotten more by forsaking all a, than by any study.

a Mat.19.27 But to som I speak common, to o-
b Mat.13.10 ther speciall things, to some I com-
11 fortably appeare in outwarde signes
Mark.4.11 and figures, to others my secrets ap-
c Ioh.5.36 peare as clearely as the light b.
d 2.Cor. 3 14.15 The Scriptures indeed speake one
e Ioh.8.6 and the same thing c, yet teach they
7.8 not all men alike d: but I teach truth
f Reu.2.23 in the inwarde partes e, I search the
g Mat.26.34 heart, and I know the thoughts that
35 h phil.2.13 pricke forwarde to well doing h, and
i 1.Cor.12 4.5.&c. giue to euery man that which is need full i.

CHAP. L.

That wee should not couet after earthli and outwarde things.

LORD.

MY Son, remember that thou
be ignorant of many things
a, and that thou esteeme
a 1.Cor.2.1 a thy selfe but for a dead man in this
world,

world, euen for him to whom the whol world is crucified *b*. Thou must ouerpasse much as though thou hardest not; and thinke alwayes on that which belongs to thy peace *c*.

b Gal. 6. 14

c Lu. 3. 9. 42

Better is it to turne from those things which mislike thee, and to let euery man haue his owne saying, thē to contend with brawling words *d*.

d Ro. 13. 13

If thou be at a good point with God, and haue his iudgement alwayes in thy mind *e*, thou shalt the more easily beare, if thou be ouercome.

e Eccl. 18. 23

SERVANT. O Lord to what passe are wee come? Behold, if wee loose a temporall thing, wee lament, for a little profit wee run and labour, yea though it be all the night long, but the losse of our soule we vtterly forget *f*. That which little, if any thing at all, profits, we seeke after, but that which is most necessarie *g*, wee vtterly neglect, so gladly doth man addict him wholly vnto outward things, and without speedy repentance welter in the same *h*.

f Mat. 26. 26 Luk. 9. 25

g Luk. 10. 41. 42

h 1. Ioh. 2. 15

CHAP. LI.

That euery man is not to be credited, and that by words we eafily offend.

SERVANT.

O Lord, helpe me now in this trouble: for vaine is the help of man *a*.

a pſal. 60. 11

How often haue I bene deceiued where I lookt for faith? Againe there I haue found it, where I lookt for none. So vaine is the truſt in men *b*: but in thee O God alone the ſaluation of the righteous doth conſiſt *c*.

b pſa. 108. 12

c pſa. 37. 39

We thanke thee *d*, O Lord our God, for all what ſoeuer betideth vs miſerable and weake ones, which are eaſily deceiued and changed with a little.

d 1. The. 1. 3. 2. Theſſ. 5. 13

What man is he that ſo wiſely and circumſpectly behaues himſelf in all things that he is neuer deceiued, nor commeth into danger *e*?

e Iames 3. 2

Yea, he who truſteth in the Lord *f*, and ſerueth him with a ſimple mind, doth not ſo eaſily and ſoone offend: & though he fall ſomtime into troubles, and perils, yet either ſpeedily he

f pſal. 125. 1

he escapeth, or is strengthned, so that he can indure them. For thou Lord continuest with them vnto the end who put their trust in thee *g*. g Psal. 31. 24

Hard it is, yea doubtlesse it is very hard to finde such faithfull friends as will sticke by vs in all extremities: but thou Lord, thou onely art faithfull *h* in all things, neither is any like vnto thee *i*. Psal. 94. 16 Psal. 7. 11 h Deut. 32. 4 i Deu. 32. 39

Oh how wise was that good soule, that said, My mind is rooted, and built in Christ *k*! were I at that stay, my mind so easily would not be troubled with worldly feare *l*, neither should the darts of bitter words *m* disquiet me. k Col. 2. 6. 7 l Psal. 56. 4, 12 m psal. 6. 4

But who can foresee all thinges? Who can auoide miseries to come? Now, if things though foreseen, hurt many times, how much more grieuously will things nothing foreseene annoy?

But alas, wretch that I am, why haue I not better looked on my selfe? Either, why so lightly haue I put confidence in others? Hereby we declare our selues to be men, and that fraile men too *n*, albeit many vnrightly account, and flatteringly doe call vs Angels. n Iames 5. 1

Whom shall I credit, Lord, whom? but onely thee, who art the very truth,
o Ioh.14.9 Rom.3.4 and canst neither deceiue, nor be deceiued.

p Psa.119.11 Rom.3.4 q Iam.3.2 Eccle.14.1 Eccle.25.8 For all men doubtlesse be lyers p, and weake, and vnconstant, & fraile, especially in words q, that rashly hand ouer head, euery thing may not bee credited, whatsoeuer colour of truth it beare.

Therefore not without great cause and wisdome thou diddest forewarne
r Mat.10.17 to beware of men r, and foretell, that a mans enemies should be those of
f Mica.7.6 mat.10.36 his household f, and say that such are
t Mat.24.34 mar.13.21 not to be beleeued, who say t, Lo here he is, or there he is.

This haue I learned to my losse, God graunt I may proue the more wise, not foolish thereby.

Play the wise man, said one, play the wise man, & that I tell you, keepe to your selfe. Which thing I did, thinking none should haue vnderstood the same: but afterward he that willed me to be silent, could not keepe it secret himselfe, but forthwith bewrayed himselfe, and betrayed me.

From such tatlers, and vndiscreete
u Ps.120.2.3 men, O Lord, deliuer me u, that I may neither fall into their handes,

nor

nor follow their kind of dealing. Let my mouth vtter continuallie the truth *x*, and remooue away farre fro mee a dissembling tongue *y*. For my part is not to doe that to another, which I would not haue done to my selfe *z*.

x Prou. 8. 7
y Psa. 34. 13
z Mat. 7. 12 Luk. 6. 31 Tob. 4. 15

Oh how good is it, and what quietnesse doth it bring to say nothing of others, nor to beleeue euery thing, to speak little, to open our selues but to fewe, to seek after thee, which knowest our mindes *a*, not to be caried about with euery blast of words: but to couet that all, both inwarde, and outward things may be finished and brought about according to thy will and commandement *b*.

a Rom. 8. 27 Iohn. 2. 23
b Iam. 1. 18 19 &c.

Oh, how necessary to the keeping still of Gods fauour is it, to shun the pompe of this world, nor to couet those things which are wonderful in sights *c*, but to follow, and withall diligence to pursue that which may bring vs both to amendment of life, and to zeale of godlinesse *d*.

c Luk. 16. 25
d Tim. 6. 11 2. Tim. 2. 23 Tit. 2. 12

How many hath vertue knowne, and ouer hasty commended, endamaged: Againe, to how many hath the same done good, being vsed in silence *e*, in this miserable life,

e Esa. 30. 15

which is altogether counted a tentation and miserie *f*.

f Iob. 7. 1 &c.

CHAP. LII.

That wee ought to repose our confidence in the Lord, when we are pierced with the darts of slandering tongues.

LORD.

MY Sonne, shew thy selfe constant, and trust in mee. For what be words *a*, but words? which flie about the aire, yet hurt not so much as a stone?

a Psal. 112 78

If thou art faulty, amend thy selfe, if not guilty of any crime, study to suffer the slaunder patiently for Gods sake *b*. At the least bear with ill words sometime, though as yet thou canst beare no great blowes.

b Mat. 5. 11

Why doe such trifling things disquiet thee, but only because thou art carnall as yet, and hast more regarde of men *c*, then is meet?

c Mat. 10. 26

For because thou feareſt to be contemned, thou wilt not bee reprehended for thy faults; but seekest the shadowes of excuses. But looke thou more earnestle into thy selfe, and

d Luke, 12. 4

thou

thou shalt see that both the world, & a vain care to please men *d*, doth liue within thee. d Gal. 1. 10

For by shunning to be corrected & blamed for thine offences, thou giuest most euident arguments, that thou art not truely modest, and that neither thou art rightly dead to the world, nor the world to thee *e*. e Gal. 6. 14

But listen thou vnto my words, and thou wilt not passe vpon the words, yea of ten thousand men *f*. Rom. 6. 3 f psalm. 3. 6

What if all the worst wordes that may be inuented were spoken against thee, they could not hurt thee one iot, if thou wouldest beare *g*, and esteeme them but as motes? For they cannot pluck so much as an haire frō thine head *h*. g Mat. 5. 21

But he who is either weake of courage, or wicked of conuersation, is easily moued with euill words. But he that trusteth in mee and dependeth not vpon his owne iudgement, is voide of this worldlie and fleshlie feare *i*. h 2. Sam. 14. 11 Mat. 10. 30 Act. 27. 35 i psa. 36. 3. 5

For I both iudge and know all secrets *k*, I know what and how euery thing is done *l*, I know both who offereth, and who suffereth iniurie. This proceedeth fro me and through k 1. cor. 5. 5 Reu. 2. 23 l Heb. 4. 12 13

m Amos, 3.6 Mat. 10. 16. 18 &c my permission *m*, that the thoughts of many hearts may be opened *n*.

n Luk. 2. 35 I will iudge both the guilty, & the

o 2. Cor. 5. 10 guiltlesse *o*; but first it is my mind to

Iohn, 5. 29 try them both by a secret iudgement.

p psal. 116. 11 The witnesse of men deceiueth *p*, many times; but my iudgement is

q Rom. 2. 2 true *q*, and shal neuer be ouerthrown.

Rom. 3. 4 But that commonly is hidden, and

r psal. 36. 6 knowen but of a fewe *r*, yet for all

s psal. 19. 9 that it neuer doth, or can erre *s*, albeit

psalm. 69. 40 in the iudgement of fooles it seem scarse indifferent.

Therfore it is good to appeale vnto mee in euery iudgement, and not

t Mat. 7. 1. 2 Rom. 2. 1 to follow priuate affection *t*.

2. 3 The righteous man is neuer moued *u*, by any crosse that God dooth

1. Cor. 4. 3. 4 send, neither doth hee either greatly

u Psal. 9. 1. 4 5. &c way slanderous reports, or vainly reioyce when hee is excused by other men. For he considereth that I am

x Psalm. 7. 9 Reuel. 2. 23 he who search the harts, & the reins *x*, and iudge not according to the out-

y Rom. 2. 11 ward person, or appearance *y*. For that

1. Peter. 1. 17 commonly I condemne *z*, which in

z Luk. 16. 15 the iudgement of man is commended.

SERVANT. O Lord God, who art a righteous Iudge, strong and patient

ent, knowing the frailtie and wickednes of men, be thou my strength, and confidence *a*: For mine owne conscience will not serue mee *b*: thou knowst that which I know not. Therfore my part was to humble my selfe when I was reprooued, and to take it patienly *c*: which I haue not shewne: forgiue me *d*, O Lord of thy mercy, and so blesse me, that hereafter I may shew my selfe more patient. For thy singular mercy *e* dooth more serue to the attainement of pardon, than the opinion of mine own righteousnes to the defence of my secret conscience. And albeit I thinke my selfe cleare from sinne, yet am I not thereby iustified *f*. For without thy mercy no man can be saued *g*.

a Psal. 7. 1.
psal. 16. 2
b 1. Cor. 4. 3. 4.
c Pr. 13. 16
Prou. 15. 5
d Mat. 6. 12
e Ro. 3. 2
f 1. cor. 4. 4
g Ps. 143. 2

CHAP. LIII.

That for the attainement of euerlasting life all manner trouble must bee indured.

LORD.

MY Sonne, Let neither troubles breake thee, nor aduersitie, sustained for my sake, throw thee down: but comfort

fort and confirme thy selfe in all extremities with my promise *a*, who am able inough to giue thee most ample and infinit rewards *b*.

a 1.Co.10.13

b Iam.1.17 Reuel.2.10 23.26 Reuel.3.5

Long thou shalt not labour here in this world *c*, neither bee afflicted alwaies. Hope a while longer *d*, and thou shalt see a speedy dispatch of all euils, and the time will shortly come when there shall bee neither troubles nor tumultes any more *e*. Little it is and short, whatsoeuer by time commeth to an end.

c Heb.10.7

d Reue.3.11

e Reu.6.7.17 Reue.21.4

Wherefore go to, as thou dost, labour faithfully in my Vineyard, and I will be thy reward *f*.

f Mat.10.8 Reuel.12.12

Write thou, meditate, sing, sigh, keepe silence, pray, suffer aduersitie, with couragious heart: For doubtles euerlasting felicity deserueth al these, yea and greater conflicts *g*.

g Rom.8.18

One day, God knowes how soone, quietnes will come, & then shal there be neither day, neither night, as now there is, but light perpetuall without end, brightnes infinite without comprehension, peace which neuer shall decay, and quietnes which euermore shall last *h*. Then thou wilt not say: O that I were deliuered from the body of this death *i*, neither cry out on this

h Esa.60.16 20 Reuel.21.23 Reuel.22.5

i Rom.7.24

this wise *k*? Woe is me that I dwel so long in this world! For then both death shall be destroyed *l*, and saluation shall appeare which neuer shal haue end *m*, there is no anguish *n*, but blessed ioy, and sweete and vertuous company shall be.

k Psal. 120. 5 6
l Hos. 13. 14 1. Cor. 15. 55
m Reu. 20. 6 14
n Reu. 21. 4

Oh, diddest thou behold the euerlasting crownes *o*, or the glory wherwith they, who in this world were contemned *p*, and thought not worthy to liue, do triumph withal, doubtlesse thou wouldest forthwith debase thy selfe euen to the ground, and desire rather to bee in subiection to all men, than to rule but one: thou wouldest not couet many merrie dayes in this world *q*, but reioyce in suffering troubles for the name of God *r*, and thinke it great gain to be contemned among men.

o Iam. 1. 12 Reu. 2. 10
p 1. cor. 4. 10 Heb. 11. 33 34. 35
q Phil. 1. 23
r Act. 5. 42

Now if thou couldest brook these things, and let them sinke into thy minde, thou wouldest not once complaine *s*. For are not all troubles to be sustained for eternall life sake *t*? or is it so small a thing to get or to forgoe the kingdome of heauen *u*?

s Rom. 8. 18
2 Cor. 4. 17
Iames. 1. 2. 3
t Rom. 8. 18 35. 36
u Mat. 6. 26

Lift vp thine eyes, man, vpon heauen: beholde with mee how all my Saints who haue past the sharpe con-

flicts

x Mat. 25. 23. Luk. 16. 25. y Reu. 7. 14. 15. 16. 17. Reuel. 21. 4. 23. 24. 25.

flicts of the world, reioice now x, how they now see comfort, how they be, where they would be, how they rest and shall euer rest with mee in the kingdome of my Father y.

CHAP. LIIII.

Of the happinesse of the life to come, and of the miseries of this present world.

SERVANT.

a Reu. 21. 10. 11. 12. &c.

O Most blessed mansion of the eternal City a, O most bright day of euerlastingnesse, the which is neuer obscured by any

b Esa. 49. 10. Esa. 60. 19. 20. Reuel. 7. 15. Reuel. 21. 25.

night b, but alwayes inlightened with the most glorious trueth. A day of continuall ioy, of cõtinuall quietnes, and happie state of perpetuitie.

c psal. 43. 3. phil. 3. 7. 8.

Oh that that day had once appeared c, and that this world had once an end.

d Heb. 12. 13. e. co. 13. 12. f 2. Pet. 2. 11. Heb. 11. 13.

That day doubtlesse shineth to the Saints in perpetuall cleerenesse, but yet a far off d, and as it were darkly e, because they bee Pilgrimes in this world f as yet.

The Citizens of heauen they see the

the ioyfulneſſe of this day: but the baniſhed children of Eue do ſigh, becauſe the day of this life both ſhort, and euill *f*, is full of troubles & diſquietneſſe *g*, ful of grief and anguiſh, where man defileth himſelfe with ſo many ſins, intangleth himſelfe, with ſo many feares, buſied with ſo many cares, with much curioſity diſtracted, enwrapped with much vanitie, encloſed about with ſuch errors, conſumed with ſuch labour, oppreſſed with tentations, weakned with pleaſures, and vexed with pouerty *h*.

Oh when ſhall theſe manifold troubles haue an end? When ſhall I bee deliuered from this miſerable ſeruitude of ſinne? Oh Lord, when ſhall I think, but only vpon thee? when ſhal I reioyce my ſilfin thee; when ſhall I without all manner let, without all griefe eyther of minde, or body *k*, enioy true liberty, & peace on al ſides be found peace: peace I meane continuall, and truſty, peace within and peace without, and peace on all ſides without diſturbance *l*.

O good Ieſus, when ſhall I beholde thee face to face: when ſhall I contemplate the glory of thy kingdom? when

f Gen. 47. 9 pſalm. 39. 5
g Gen. 3. 16 27 Epheſ. 6. 11 12. 2. Tim. 21. 2. 3. 4. 5
h 2. Cor. 11 23. 24 25. &c
i pſal. 16. 11
k Ro. 7. 23. 24 Phil. 1. 23
l Reu. 21. 4 23. 24. 25 Reu. 22. 3. 4 5.

m 1.co.15.28 when wilt thou bee all in all *m* to me? or when shall I bee with thee in thy kingdome, which thou hast prepared for thy beloued from the foundatiõs
n Mat.25.34 1.Cor. 2.9 of the world *n*?
o Ephes.6.10 11.12 1.pet.5.8.9 I am left here euen succourles as a banished man in the land of mine enimies, where continuall warre is *o*,
p Gen.47.9 and much misery *p*. O giue me comfort in my banishment, & ioy in my troubles, in as much as with all the desire of minde I sigh and long for
q psal.27.13 psal.42.1.2 thee *q*. For all the comfort which this world doth minister, is euen burdensome to me *r*.
r Gal.6.14 s phil.1.23 To enioy thee is all my desire *s*, yet can I not apprehend thee. I wish to abide in heauenly things, yet earthly and vnmortified affections
t Wis.9.14.15 *t* keepe me downe. In minde I would subdue all things, yet against my will I am
u Rom.7.19 23 compelled to serue the flesh *u*. Thus, vnhappy man that I am, I fight with my selfe, and am greeuous to my self whilest my spirit soareth vpwarde, and
x Rom.8.5 Rom.9.23 my flesh bendeth downeward *x*. Oh
y Gal.5.17 what discomfort feele I inwardly *y*, when meditating of heauely things I am assaulted suddenly euen with a swarme of carnall cogitations?

Wherfore, O my God, forsake me not

not, neither cast me awaie in thy displeasure z. Oh scatter with the brightnesse of thy lightening all the imaginations which the enemy doth cast in, shoot forth thine arrows and disperse them a. Call home my senses vnto thee; make mee to forget all worldly things, and to throw away & contemn the cogitations of wickednesse.

z Psal. 27. 9

a psal. 144. 6

O succor me, eternal verity b, that no wordly vanity may carry mee away! O come celestiall sweetnes, that all vncleannesse may auoyde at thy comming c.

b Psal. 43. 3
Ioh. 14. 6

c Psa. 68. 1. 2

This also I am to craue at thy hands, that it would please thee mercifully to pardon, and forgiue me, though I haue other things in my minde when I pray, besides thee: For to say the truth, I am wont greatly to be distracted, and manie times there am I not, where bodily I sit, or stand, but whither my cogitations cary me. Verily there I am where my cogitatiō is. Where my thoughts are commonly, there is that I loue. And that which either I loue naturally, or customably do like, comes easily into my minde.

This made thee, O truth d, to say

d Ioh. 14. 6

Where

Where your treasure is, there will your hearts be *e*. If I loue heauen, I will gladly think on heauenly things; if the world, in prosperity I am iocund, and pensiue in aduersity; if the flesh, mine imaginations are fleshly *f*; if the spirit to thinke on spirituall things will be my delight. For whatsoeuer I loue, I gladly both speake of and heare of, and think thereof earnestly when I am at home.

e Mat. 6, 21

f Rom, 8.5

Wherefore vndoubtedly he is an happy man, who for thy sake, ô Lord doth forsake al thing *g*, offer violence to nature *h*, and crucifie his carnal affections *i* through the zeale of the spirit, that his cõscience being at quiet *k*, he may offer vnto thee the sacrifice of deuout praier, and be meet to be admitted into the company of angels *l*, all earthly things being excluded *m* both inwardly & without.

g Mat. 19. 27 28. 29 Luk, 5. 11 Luke. 9. 25

h Mat. 11. 12

i Col. 3. 4. 5 Gal. 6. 14

k Heb. 9. 14

l Heb. 10. 34

m Rõ. 6. 35 36 1. Cor. 9. 24 25

CHAP. LV.

Of the desire of eternall life, and of the good things promised to such as fight.

LORD.

MY sonne, seeing thou perceiuest thy selfe to bee indued from aboue with a desire of

of eternall happinesse, and coueteſt to go from the tabernacle of thy body *a*, thereby to beholde the brightneſſe of my glory without ſhadow of turning *b*, open thy minde, and receiue with greedineſſe this holy inſpiration.

a 2.Cor.5 1.2 2.pe.1.13.14
b Iam. 1.17

Giue high thanks *c* vnto almighty God for dealing ſo graciouſly with thee, for viſiting thee ſo mercifully, for ſtirring thee vp ſo zealouſly, for helping thee ſo mightily, that of thine own weight thou fall not downe vnto earthly things *d*.

c Ephe.5.20 1.Theſſ. 1.2 1.Theſſ.5.18
d Wiſ.9.14 15

Neither ſhalt thou attaine thereunto by thy own endeuours and cogitations, but by the meere grace and fauour of God *e*, that as in all other vertues thou ſhouldeſt go forward, ſo eſpecially increaſe in modeſtie, prepare thy ſelfe vnto battels to come *f*, and endeuour to cleaue to me with all thy ſtrength *g*, and to ſerue me alwayes with a burning affection.

e Rom.5.10 21 phil.4.13
f Luk.9.23 1.Ti.6.11.12 2.Tim.2.2
g Deu.6.5 mat.22.37 mar.12.29 30

My ſonne, the fire burneth many times, yet neuer doeth the flame aſcende without ſmoake *h*, ſo diuerſe burne with deſire of heauenly things and yet are they not free from the tentation of carnall affections *i*, and therefore for the onely glory of God they

Luk.10.7
h Eccle.1.2
i Mat.13.20 21

k Ioh.6.26 27 Ioh.12.5.6 they craue not those things *k* the patient bearing whereof they desire so earnestly at his hands.

Such also many times is your desire, which for all that you pretend to be most sincere. But that is not pure and perfect, which any way seeketh

l Mat.6.24 25 after priuate commodities *l*.

1.Cor.13.5 m Mat.6.9 10 Craue not that which may bring either profit or pleasure to thy selfe, but what is acceptable in my sight *m*,

Mat.26.39 42 Luk.22.42 and for the aduancement of my glory. For if thou haue a right iudgemēt, thou wilt preferre and follow my decree before thy desire, yea or whatsoeuer may be desired.

I know thy desire, and I haue heard thy often gronings. Thou wouldest presently enioy the glorious free-

n Phil.1.23 dome of the sonnes of God *n*. Presently thou art delighted with the e-

o Reue.21.4 uerlasting house & celestiall country repleniſhed with all ioy *o*. But that houre is not yet come, and the time

p Eph.6.10 is yet otherwise, euen a time of war *p*,

1.Pet.5.8.9 of labour *q*, and of triall *r*. Thou wi-

q Gen.3.17 18.19 sheſt that once thou haddest attained

r Iob 7.1.2 the chiefe felicitie *ſ*: but yet thou

Act.14.22 canst not haue the same.

ſ Phil.1.23 I am he, saith the Lord, whom thou must looke for, vntill the kingdom of

God

God do come. Yet longer thou must be tried in the world, and exercised in many things *t*. Sometime I know thou shalt be comforted, but not fully and continually. Wherfore shew thy selfe constant and valiant, both in doing and also in suffering things contrary vnto nature *u*.

Thou must put on the new man *x*, and change thy conditions. And many times thou must both doe those thinges which thou wouldest not *y*, and omit that which thou wouldest doe *z*.

Others in their dealings shall prosper but thou shalt not *a*, the sayings of other men shalbe heard, thine shall be contemned *b*. Other men shall obtain their suites quietly, but thou shalt suffer the repulse *c*: others with mightie commendations shalbe extolled, but no word shall be made of thee *d*, other men shall be preferred vnto hie offices, but they shal iudge thee to be good for nothing *e*. For these causes thy nature will bee troubled sometime, and suffer great conflicts: but much good shalt thou get thereby bearing it in silence *f*.

By these and such like, the faithfull seruant of the Lorde is tried often times,

t Ecc. 2.1.2.5

u Dan. 10.2.3

x Ephe. 3.13
x Ephe. 4.24
Rom. 6.4
Col. 3.9.10

y Mat. 11.12

z Rom. 7.16 19

a psal. 73.1.2 &c.

b Mat. 10.12 17. &c

c psal. 12.2

d Ioh. 15.18 19

e 1. cor. 1.28

f Esa. 30.13
Luke 21.19

times whether hee can denie. and breake himselfe of his owne will in
g Luk.9. 23 all things *g*.
24 And surely thou hast most need to be mortified therein; namely, to see & to suffer those things which naturally thou canst not brook, especially when things, in thy iudgement, absurd and hurtfull, are inioyned thee *h*.
h Mat.26. 39.42 Wherein, forsomuch as thou darest
Luk.22.42 nor resist the higher power, whereunto thou art subiect, it seemeth hard in
Ioh.5.34 thine opinion to obey the commandement of another, and not to follow
Ioh.5.30 thine owne mind.
Iohn 6.38
Ephe.6.6
i Ro.14.11
Phil.2.10
Rom.13.1
2.Pet.2.13
14 But consider thou, my sonne, what commoditie, and what an ample reward will shortly follow these labors of thine, & doubtlesse thou wilt be so far from sustaining them grieuously, that most sweete, and great comfort
k 1.Cor.13.7 thou wilt take of thy patience *k*.
Act.5.40.
45 For in steede of thy momentanie will, which gladly thou hast renounced, thou shalt haue an euerlasting wil
l Ioh.17.24 in the heauens *l*. There whatsoeuer
1.Ioh.2.17 thou wouldest haue, or canst wish for,
m 1.Cor.2.9 thou shalt find *m*. There abundance
10 of all good things thou shalt haue, without feare of loosing them. There thy will together with me shall ne-

uer couet after any outwarde or priuate things o. No man there shall resist thee, no man complaine of thee, no man trouble thee any manner of way, but what thou canst desire shall be present, and satisfie the desire of thy mind aboundantly p.

o Ioh.17,24

p Reu. 7. 14 15.16.17 Re. 21. 4.23 24.25. 26 Reu.22.6

There will I render glory for reproach sustained q, the garment of gladnes r for heauinesse, for the lowest roome, a kingly throne for euermore s. There the fruit of obedience shall appeare t, the labour of repentance shal reioyce u, & humble obedience shall gloriously be crowned x.

q Wis.5. 1.2 &c
r Esa. 61.4
s Mat.25.34
t Reu. 22.14
u Ioh 3. 5 Ezech.18.21 22
x 2.Tim. 2 11.12

Wherefore doe thou modestly obey all men y, and neuer care who speakes or commandeth, but giue thine earnest endeuours to take it in good worth, whatsoeuer is spoken, & faithfully to fulfill that whatsoeuer is required at thine hands, howsoeuer it be either by word or signe, yea whosoeuer, be he thy better, or thy equal, or thine inferiour that would haue it done.

Col, 3.4
y 1.Pet.2.13

Let other men seeke other things, let others glorie in what they will, and bee commended of the world euen to the skies, but do thou reioyce whē thou art reproched z, when thou dost execute

z Mat,5. 11 12 Acts, 5. 41 Gal,6.14

y 1. Cor. 1. 3 execute my will *y*, and promote my glorie, and let this be thine onely desire, that God may be magnified alwaies in thee, whether it be by life or
z Phil. 1. 20 by death *z*.

CHAP. LVI.

How a man oppressed with troubles ought to yeeld himself to the Lords will.

SERVANT.

O Eternall God, and heauenly Father, I yeeld thee immortal thanks, for that thou dost
a psalm. 1 14 Mat. 19. 26 what thou wilt *a*, and wilt nothing
b Deut. 32. 4 Mar. 19. 17 but that is good *b*.

Let me thy seruant reioyce in thee,
c 1. cor. 1. 31 *c*, not either in my selfe, or in any o-
d Ier. 9. 23 ther thing *d*. For thou alone art the true comfort, thou art my hope and my crowne, thou Lord art my ioy
e 2. Sam. 22 2. 3 psal. 18. 2 psal. 14. 5 and mine honour *e*. Of thee I haue whatsoeuer I haue, and that not for any merits at all of mine. Thine are
f psal. 50. 10 11. 12 all things *f*, which thou hast either
g Iam 1. 17 giuen *g*, or made *h*. I poore soule,
h psa. 136. 5. 6. &c worne out with labors euen from my youth, and grieued in minde *i*, and
i psal. 88. 3 that in such wise, that sometime I burst

burst forth into teares, and am greatly out of quiet for the euils which hang ouer mine head.

O Lord, I long after the comfort of peace: it is the peace of thy children, who are fed with the light of thy consolation *l* that I require. l Ps.119.130

If thou giue peace, if thou fill mee with ioy *m*, my heart shall reioyce exceedingly, & deuoutly sound out thy praises *n*: but if (as many times thou doest) thou hidest thy face *o*, I shall not be able to runne the way of thy commaundements *p*, but rather falling on my knees I shall smite my breast *q*, because it goeth not with me as earst it did, when thy lantern lightening me from aboue, I was vnder the shadow of thy wings *r* protected against euils that rushed vppon mee *s*. m Luk.15. 22.23 n Psal.149 1.2.&c. o ps. 119.32 p Luk.8.13. q Psal.17.8 r Psal.31.3 4.&c. s psal.55.2.3

O righteous Father alwaies to bee praised, the houre is now come *t*, wherein I thy seruant must be tried. O most louing Father, meete is it that I suffer somewhat for thy sake *u*, at this time. O father euermore to be worshipped, the houre is nowe come which from euerlasting thou diddest know would come, wherein I for a little time must outwardly so t Ioh. 12.23 *Iohn* 1.17 u Mat.5.10

die, that inwardely I may liue with thee for euermore, for a little while bee contented to perish, as it were in mans opinion, and be afflicted with griefe & aduersity, that heereafter in the morning of the newe light *x*, I may rise again with thee, and be glorified in the heauens *y*. O most holy Father, such was thy decree, such is thy pleasure, and that which thou cõmandedst *z*, is come to passe.

x Esa. 65. 17 Reuel. 12. 1
y Ioh. 17. 14
z Io. 16. 2. 20

For this benefite thou bestowest vpon thy friend, that albeit for thy sake he must suffer affliction *a* in this world, yet is it but when, & of whom, and as thou wilt giue leaue. For in the world nothing commeth to pass either without thy counsell *b*, without thy prouidence, or without cause why.

a 1. Pet. 2. 14
1. Pet. 2. 21
b Mat. 6. 26 27
Mat. 10. 28 29. 30

And assuredly it is good for me, ô Lord, that I haue been afflicted, that I may learn thy statutes *c*, and cast off all pride & arrogancy of minde.

2. Cor. 12. 6
cpsl. 119. 71 76

It is good for me that I am put to shame, that I may seek comfort from thee rather then of men *d*. Thereby also doe I learne to stand in feare of thine vnsearchable iudgements *e*, who punishest the Righteous as well as the Wicked *f*, and yet none of them with-

d psal. 41. 23 24
psal. 69. 29
e Ro. 11. 33
f psal. 73. 2. 3 &c.
1. Peter, 4. 17

without equitie and iustice *g*.

I thanke thee, O Lord, for not sparing to afflict me with euils, with bitter paines, griefe and anguish both within and without. None is there of all vnder heauen that can comfort me in this miserie, none I say is there but thou alone my God, & my Lord who art the celestiall curer of soules *h*, who both woundest & makest whole againe *i*, bringest downe to the graue and raisest vp *k*.

Thy correction is vpon me, thy rod teacheth me wisdome *l*. Lo, most louing father, I submit my selfe to the rod of thy discipline *m*. Strike both my back & my necke too, that I may turne mine vntowardlines after thy will. Make me, O Lord, thine humble and godly disciple, as thou hast right well accustomed to doe, that I may euen wholly obey euery commandement of thine *n*. To thee and to thy correction I commend both my selfe and all mine, for better it is to be punished heere, then hereafter *o*.

Thou knowest all, & euery thing, yea the most secret cogitation in the heart of man, thou knowest *p*. Thou knowst what shalbe afore it come to passe *q*, neither hast thou neede to

g Psal. 99.4
psal. 119.75
h Psal. 147.3
Mat. 9.21 22.29.33 35
i Deu. 32.39
k 1. Sam. 26 Tobit. 13.2
l Pro. 29.15
m Mat. 26 34.41
n Psal. 119.71
o Esa. 55.6 Gal. 6. 9.10
p Heb. 4.1
q Rom. 11.2

be informed or admonished of those things which are done in the world. Thou knowest wherein I may profit best, & what good aduersitie will doe to the scouring off, as it were, the rust of wickednesse *r*. And therefore vse me euen as thou wilt *s*, and reiect me not for my wicked life *t*, which none knoweth so well as thou, yea to say the truth, none knoweth it but thou alone *u*.

r Wisd. 3.6
1. pet. 1.7
s Luk. 22.42
t Luk. 8.13
u Ioh. 3.24 25

O Lord, grant mee to know those things that I should know *x*, to loue that is to be loued *y*, to prayse that which pleaseth thee, to make account of such as thou hast in price, and finally to mislike that which thou dost loath.

x Ioh. 17.3
y Deu. 6.5
Mat. 22.37

Suffer me not either to iudge after the sight of the outward eyes *z*, or to giue sentence according to the hearing of mine vnskillfull eares, but with right iudgement to discerne betweene things both visible and spirituall *a*, and afore all things euermore to seeke after the pleasure of thine heauenly will. For commonly the senses of men in iudging *b* are deceiued, and the friends of this world by louing onely visible things *c*, are deceiued also.

z Deu. 1.17
1. Sam. 16.7
Sirac. 42.1
Iob. 10.4
a 1. Cor. 2.10 11. &c
b 1. Cor. 2.7 8.
Iam. 2.2.3
c Ioh. 2.15 16.17

Is a man so much the better as hee is greater in the opinion of man *d*? the deceitfull in praising the deceitfull: the vaine man in extolling the vaine, the blind in commending the blind: the weake in magnifying the weake, deceiueth him: & by praising vainely, he doth verily shame him *e*. For in truth such is a man, and no more, as thou esteemest him to bee, as one *f* said right well.

d Luk. 16.19 20

e Ioh. 5.44 Iohn. 22.43

f Francis the Minorite.

CHAP. LVII.

That we are to exercise our selues with baser workes, when we cannot doe the best.

LORD.

MY sonne, thou canst not alwayes abide in the most earnest & ardent study of vertue, nor continue in the highest degree of heauenly contemplatiõ, but of force through originall corruption *a*, thou art made sometime to come downe vnto inferiour things, & to beare the burthen of this mortall life *b* though vnwillingly & with griefe. For as long as thou carriest about a mortall body,

a Gen. 3.16 17. &c. Rom. 7.14 15. &c.

b Wis. 9.5.15

thou shalt feele the weight and heauinesse of the same *c*.

c Wis. 9. 15

Therefore in the flesh thou must often groane vnder the burthen of flesh *d*, because thou canst not alwaies without intermission continue in the study of spirituall things, and heauenly contemplations.

d Rom. 7. 24

Here then it is behouefull to make recourse vnto base & outward works, to refresh thy selfe in good deeds, and with a strong faith to wait *e*, till I come from on high to visit thee, and to suffer with patience thine exile *f*, and hunger of mind, vntill I see thee againe *g*, and deliuer thee from all troubles *h*.

e Mat. 24. 46. 47
Heb. 11. 13
14. 25
Gen. 47. 9
psal. 19. 54
g 1. Cor. 15
51. &c.
h Reuel. 21

For I will make thee to forget thy paines, and to inioy fully the inner quietnes *i*. Yea I will open vnto thee the field of the holy Scriptures, that with a ioyfull minde thou mayest begin to trauerse the way of my cõmandements *k*, and breake into these words *l*, The afflictiõs of this present time are not worthy the glory which shall be shewed vpon vs.

i Ioh. 16. 22

k Ps. 119. 32

l Rom. 8. 18

CHAP.

CHAP. LVIII.

That man should thinke himselfe to deserue no comfort at Gods hand, but condemnation.

SERVANT.

O Lord, I am not worthy thy comfort, or any spirituall consolation *a*. And therefore thou dost right well *b*, when thou forsakest me poor wretch, and leauest me without comfort.

a 1. Cor. 15 9. 10
b Psal. 115 79

For though I should poure out euen a sea of teares, yet could I not deserue any cõfort at thine hand. That which I deserue bee stripes, and punishment; because I haue so often so grieuously offended thee, and in so many things so greatly sinned *c*. So that were the matter duely considered *d*, I am not worthy the least of all thy comforts.

c Luk. 15. 18 21
d psal. 69. 5. 13. 16

And yet O gracious and mercifull God, who wilt not that thy workes should perish *e*, to declare the riches of thy goodnesse vpon the vessells of thy mercie, thou doost vouchsafe to comfort me hauing no merite, farre

e Ezech. 33 11
f Ephes. 1. 7. 8
Ephes. 2. 4. 5

g Psal.71.15 Luk.15.22 23.24 beyond the maner of men *g*. Neither be thine heauenly comforts like
h 2.Cor.1.12 2.Cor.7.4. 5.6 worldly communications *h*.

But what haue I done, Lord, that thou wouldest impart vnto me any
i Rom.11.5 6.&c. spirituall comfort at all *i*? Truly that I remember, I haue done no good at all, but alwaies haue bene both prone
k Gen.6.5 Gen.8.21 Ro.3.9.20 vnto sinne *k* and slowe to repent. And this is so true, as if I should denie it, both thou wilt finde me a lyar, and no man dare stande to excuse
l Iob.9.2 &c.32 mee *l*.

By my sinnes what haue I merited
m Mat.25 41 but hell and euerlasting fire *m*?

And therefore I plainely, and indeede confesse, I am worthy all reproch and contempt, and most vnworthy to liue among thy sonnes and
n Luk.15.1 Luk.18.13 seruants *n*.

And albeit I can hardly be brought to do it; yet because it is true, I will confesse against my selfe my wicked-
o Psal.32.5 nesse *o*, that so the sooner I may obtaine mercy at thine hand.

But what shall I, sinner that I am, full of all manner of shame and infamie, what shall I say? Surely I haue
p psal.52.11 pso.40.11.12 psa.51.1.2.3 nothing to say, but euen this: I haue sinned, Lord: I haue sinned, take mercie on me *p*, forgiue me: suffer me yet

a while to bewaile my wretchednes, before I passe ouer into the lande of darkenesse, couered with the shadow of death *q*.

q Iob. 10. 11 22

For what else doest thou of a guiltie and miserable man require, but that he afflict and humble himselfe for his sinne *r*.

r Eze. 18. 21 22.

For of true repentance & humbling of the minde, ariseth hope of pardon: *s* the troubled conscience is reconciled vnto God *t*; the fauour of God which was lost is recouered *u*, man is preserued from the vengeance to come *x*, and with an holy kisse both God, and the sorrowfull soule doe meet together *y*.

s Eze. 32. 14 15
f psal 32. 5
psal. 15. 17
t Heb. 9. 14
u Zach. 1. 3
x Mat. 5. 7
y Lu. 15. 20

I say, the vnfained repentance for sins committed is the accepted sacrifice vnto thee O Lord, sauouring more sweetly in thy Nostrils, than doth the perfume ef frankencense *z*.

z psal. 51. 16

This is the sweet oyntment which thou, who neuer despisest the troubled and humbled minde of man *a* wouldest should bee powred vpon thine holy feet *b*. This is the place of refuge against the rage of the enemy *c*, here it is amended and washt away whatsoeuer elsewhere was polluted, and defiled *d*.

a psal. 147. 19
b Luk. 7. 36 3. 28
c psal. 13 8. 6 7
d psal. 51. 2 1. Cor. 6

CHAP. LIX.

Men outwardly minded, find no fauour before God.

LORD.

SONNE, my fauour is more pretious, than that it wil meddle with outward things, & earthly pleasures *a*.

a Ioh. 14. 27 Ioh. 16. 33 Phil. 4. 10. 11 12

Wherfore thou must cast off whatsoeuer is a let thereunto *b*, if thou wouldest bee repleniſhed with the same.

b Luke. 9. 23 Iohn, 18. 54

Leaue companie *c*, loue to dwel by thy selfe alone; auoyde communication; but poure out godly praiers before the Lord *d*, that thy minde may bee stirred vp vnto godlinesse & kept from sinne.

c Mat. 6. 6 Mat. 14. 23 d Luk. 18. 2 2. &c 1. Thes. 5. 17 18

Despise euen the whole world and preferre the calling of God before all outward things *e*. For doubtles thou canst not both serue me, and delight in transitory things too *f*.

e Luke, 9. 5 5 1. Ioh. 2. 15 16 f Mat. 6. 24 g Luke, 9. 23 25

Thou must leaue thine acquaintance, and deare friends *g*, and call away thy mind from al worldly pleasure *h*. So doth Peter admonish the disciples of Christ, that they behaue

Luke, 14. 26 24 Ioh. 12. 25 26 h 1. Io. 2. 15 16

haue themselues in this world as pilgrimes and strangers *i*. i 1.Pet.2.11

O with what a faith and confidence shall hee die, who is not kept backe with the desire of any earthly thing *k*? k Gal.6.14 Rom.8.35 36 Phil.3.20

But no sicke man can haue such a mind, neither doth the carnall man perceiue the libertie of him who is spirituall *l*. l Rom.8.5 1.Cor.2.14 15.16

But if he will become spirituall, he must renounce both strangers, and nigh friends also *m*, and take heed of none more then of himselfe *n*. m Mat.10.37 n Rom.7.3

If thou hast presently subdued thy selfe *o*, thou shalt with more ease vanquish other things. For that is true victorie, to triumph ouer a mans selfe. 1.Cor.5.14 o Mat.8.35

For hee who hath his minde so in subiection, that both his desire obeyeth reason, and his reason fulfilleth my commandements in all things, is doubtlesse both a conqueror of himselfe *p*, and also a Lord of the world *q*: to which toppe of perfection, if thou wouldest clime, thou must manfully begin and lay the axe to the stumpe *r*, so to cut off euen by the root all hidden and immoderate loue, both of thy self, and also of euery priuate and carnall good thing. p Mat.5.38 39 q Rom.8.37 r Mat.3.10

For

For of this immoderate selfe loue only dependeth almost all that a man must vtterly roote vp ſ: which vice being once subdued, great peace and perpetuall quietnesse will ensue t.

ſ Mat. 7.3.4
t Mat. 11.29
u Rom. 6.3 Colos. 3.5
x Eph. 4.22 23.24

But, for that few doe indeuour perfectly to mortifie u, and altogether to forsake themselues x, it commeth to passe that many doe remaine snarled within y, and cannot in spirit rise aboue themselues.

y Ia. 4.1.2.3
z Gal. 5.19 20,21
a 1. Ioh. 3.15 16.

But hee that freely would liue with me, must mortifie and slay all wicked and intemperate affections of his mind z, and sticke to nothing created ouer greedily.

phil. 3.7.8
2. cor. 7.29 30.31

CHAP. LX.

The diuers wsrking of Nature and of Grace.

LORD.

MY Sonne consider diligently the diuers motions between Nature and Grace. For after so subtle, and contrary a manner their motions be, that hardly they can be discerned, but of the spirituall and illuminated man a.

a 1. Cor. 2.1

All

All men couet indeede that which is good, yea and pretend a colour of goodnes in their deeds and sayings: therefore vnder the shewe of that which good is, many are deceiued.

Nature is craftie, and carieth away, intrappeth & deceiueth many a man, yea and it would alwayes bee the end of actions *b*: but Grace dealeth simply and declineth from all kinde of euill, vseth no deceit, dooeth all things plainely for Gods sake, and resteth in him vnto the end *c*.

Nature refuseth to die *d*, to be kept down, to be ouercome, to be in subiection and to be kept vnder: Grace studieth to be mortified *e*, striueth against appetite *f*, coueteth to bee brought in subiection, & to be ouercome *g*, will not vse her liberty, loueth to be kept in awe, will not Lord ouer any *h*, but is ready euermore to liue, to abide, to be vnder God, yea, and for Gods cause humbly to obey euery man *i*.

Nature seeketh after profit *k*, and considereth what lucre may be gotten by another: but grace doth note rather what may benefit others *l*, than profit herselfe.

Nature is glad when shee is had in honour

b Ro.1.20.21 Rom.10.3.4
c 1.Cor.13 1.2. 1.Cor.15.30 31.32
d Mat.26.69 70 Luk.22.55. 56.57 Iohn 21.18
e Gal.6.14
f Ro.7.22. 23
g Eph.5.6 1.Pet.2.11 12
h 1.Cor.6 12.13.
i 1.Cor.13.3 4.&c.
k Mat 9.21 22
l 1.Cor.9.12 15
1.Co.10.33 colo.3.1.2.

m Ioh 5.44 / Iohn 12.43 / Act.1.2.12 22.&c. honor,& cõmended among men *m*: but grace aſcribeth all glory & praiſe vnto God *n*.

n 1.Co. 10.1 / Coloſ.3.17 / Acts 14.13 14.15 Nature feareth reproach and contempt *o*, but grace is glad to be rebuked for the name of Chriſt *p*.

o Luk.18.18 / p Act.5.41 / Mat.5.10 Nature loueth eaſe and quietneſſe of bodie *d*: Grace cannot be idle, but willingly ſetteth her ſelfe to labour *r*.

q Mat. 25.8 18 / r 1.Cor.15 30.32 / 1.Cor.11.23 24 / ſ Luk. 16.19 / t Phil.4.11 12 Nature ſeeketh after curious and goodly, and abhorreth from baſe and groſſe things *ſ*. Grace is delighted with ſimple and baſe things, deſpiſeth not rough, neither refuſeth to put on old rags *t*.

1.co.11.27 / 1.Tim.6.7.8 / u Luk.12.16 17.&c. Nature reſpecteth tranſitory things *u*, reioyceth at worldly gaine, fretteth at loſſe, and at euery deſpitefull word is out of quiet: but grace hath reſpect vnto heauenly thinges, cleaueth not to the world *x*, at loſſe is not troubled *y*, nor diſquietd at ſharpe words, becauſe her treaſure is repoſed in heauen *z*, where nothing periſheth *a*.

x Luk.12.22 23 / y 1.cor.13.7 / z Mat.5.11 / a Mat.6.20

b 1.Cor.6.9 10 / c 1.Cor.13.4 / d Act. 10.33 34 Nature is couetous and more gladly taketh than giueth *b*, louing priuate gaine: but grace is bountifull *c*, and liberall, ſhunneth priuate commoditie, is content with little *d*; iudging it better to giue than to receiue.

Nature

Nature is bent vnto the worlde *e*, vnto the flesh, vnto vanity & to vagaries: but grace allureth vnto God, & vnto well doing, biddeth all creatures Farewell, flyeth the World, abhorreth the desires of the flesh *f*, abstaineth from idle gadding, & blusheth to be seene abroad.

e Gen. 6. 5

f Ioh. 1. 15 16. 1. Cor. 7. 31 Gal. 5. 19. 20

Nature seeketh outward solace, by whose allurements it may be delighted *g*: but grace seeketh comfort at God alone, and delighteth her selfe in the chiefe good *h*, aboue all visible things.

g Luk. 15. 13

h 1. Cor. 1. 3

Nature doth all for gaine, nothing frankly, and still looketh either for as good a rewarde or greater, and hopeth either for praise or for fauour in respect of benefites bestowed: finally it coueteth to haue her deedes, and gifts to bee greatly accounted of *i*: but grace hunteth after no worldly thing, neither looketh for any recõpence besides God alone, nor yet coueteth more temporall things than are necessary for the attainment of euerlasting life *k*.

i Math. 16. 2

k 1. Tim. 6. 7

Nature glorieth in the multitude of friends and kinsfolke, and boasteth in the nobility of stock, & ancestors: fauoureth the mighty, flattereth the weal-

wealthy, and loueth her equals : but
l Mat. 5. 44 45 Grace loueth euen her enemies *l*, braggeth not of many friends, neither yet reſpecteth the place or ſtock
m Ioh. 8. 33 whence ſhe was borne *m*, vnleſſe the greater vertue & godlineſs floriſhed there. This grace fauoreth the poore more thē the rich, lamenteth the caſe of the innocent more than of the mighty, delighteth in the true, not in the deceitfull, and alwayes exhorteth good men to follow chiefly the moſt
n 1. Cor. 12 3. 13 excellent gifts *n*, and to expreſſe the Sonne of GOD in their ma-
o Ephe. 1. 5 ners *o*.

Nature quickly complaineth of
p Mat. 6. 22 want and pouerty *p*. Grace conſtant-
q Rom. 8. 25 1. Cor. 11. 27 ly endureth neede *q*.

Nature referreth all to her ſelfe, and ſtriueth and contendeth for her ſelfe, but grace referreth all things vnto the
r 1. Co. 13. 31 Coloſ. 3. 17 glory of God *r*, whence ſhe ſprang *ſ*, aſcribeth nō goodneſſe to herſelfe, is
ſ Iam. 1. 8 1. Iohn 3. 9 Iohn. 1. 12 13 not arrogant *t*, nor contentious, neither yet preferreth her owne opinion before others, but in all ſtudie and
t 1. Cor. 13. 4 5. 6. ſearching of the truth ſubmitteth her ſelfe to the wiſedome, and iudgement of God.

Nature coueteth greedily to knowe, and heare newes, and ſecrets,

crets, loueth outwardly to appeare; & to trie much by the senses: & finally desireth to be knowen, & to do such things as may bring her fame and glory in the world *u*.

But grace seeketh not after newes and curious knowledge *x*; both because it proceedeth together frō the olde corruption of man *y*, and also for that indeede there is no new or durable thing vpon earth *z*. And therfore it teacheth men to abstaine from foolish pleasure *a*, to shunne vaine glory *b*, modestly to conceale such things as seeme praise worthy, and to be had in admiration for their excellencie *c*; and of euery thing, and knowledge to get profit, and to seeke the glory of God *d*. Finally, she desireth to haue neither her selfe, nor hers to be praised *e*; but God, who of meere good will imparteth al things vnto vs *f*, to bee thanked for his benefits *g*.

This grace is a light set aboue nature, & a certain singular gift of God, a note proper to the elect, and pledge of euerlasting life *i*, which lifteth a man from earthly to the loue of heauenly things *k*, & of a carnall makes a spirituall man *l*.

u Ioh. 5. 44
*I*oh. 13. 43
Mat. 6. 1. 5 16
x Eccl. 3. 12 23. 24
Rom. 7. 3
y Gen. 6. 5
z 1. Cor. 7. 3
1. *I*oh. 2. 15 16. 17
a Ier. 9. 23
b Gal. 5. 25
c 1. Cor. 13. 4
d Col. 3. 17
e 1. Cor. 4. 6 7
f Iam. 1. 17
g 1. Thess. 5. 18
h Col. 3. 1. 2
i Rom. 8. 12
k 1. Co. 2. 10 11. &c.
l Gala 4. 6

And

And therefore the more nature is
k 2.cor. 4. 16.17.18 l Eph.4.22 23.24 Col.3.9. 10 preſſed down, and tyed vp, the more grace is inſpired *k*, and the inner man with newe giftes after the image of God is renewed euery day *l*.

CHAP. LXI.

Of the corruption of Nature, and power of Gods heauenly grace.

SERVANT.

O Lord, my God, who haſt created mee after thine owne Image *a*, giue me ſuch grace (which is moſt excellent and neceſſary vnto ſaluation as thou haſt ſhowen *b*) that I may ſubdue my wicked nature, drawing me alwayes vnto ſinne and deſtruction *c*.

a Gen. 1. 26 27 Gen.5.1 Wiſ. 2. 23 Eccle.17.1.2 1.Cor.15.7 Col.3.10 b Luk,9. 23 c Gen.6.5

For I ſee in my fleſh the lawe of ſin, rebelling againſt the lawe of my minde *d*, and leading mee captiue to the ſatisfying of my deſire in many things, ſo that without the aſſiſtance of thy moſt heauenly grace, poured zealouſly into my mind, I am vnable to reſiſt the aſſaults thereof.

d Rom.7.13

Yea Lord, I lacke thy grace, and that much grace of thine, whereby my

my nature prone vnto all impietie, euen from my youth *e*, may be subdued and ouercome. For nature being fallen through the offence of the first man, and defiled through sinne, the punishment thereof hath redounded vnto all mankinde. So that nature which at the first thou diddest make good and righteous, is now counted for the sinne & infirmity of the corrupt nature, in as much as the motion left vnto it, tendeth alwayes vnto euill, and inferiour things *f*. For, as touching that little power which abideth in the same *g*, that is like a certaine sparkle raked vp in the ashes.

That is that naturall reason, enclosed about with blacke darknes, yet so that somewhat still it can discerne, & iudge betweene good and euill, betweene truth and falshood *h*, although it haue no power to fulfill that which it alloweth *i*, neither enioyeth a perfect light of the truth *k*, with soundnes of her affections.

Hence, O my God, it is, that as touching the inward man, I am delighted with thy law *l*, knowing that thy statutes are good, righteous, holy *m*, and that they reprooue euill and wickednesse, and teach what is to bee auoided

e Gen. 8. 21 Mat. 15. 19

f Wisd. 9. 15 Rom. 7. 14 15 18

g Iohn. 1. 9 2. Pet. 1. 19

h Rom. 7. 14 15. &c.

i Phil. 1. 13 2. Cor. 3. 5

k Mat. 6. 12 24

l Rom. 7. 22.

m 1. Tim. 1. 8 Rom. 17. 2. 13. 18

Ro. 7.23.28 auoideſt. But in my fleſh I ſerue the law of ſinne, whileſt I obey the appetite more then reaſon.

Hence it is, that to will is preſent with me, but alas I find no meanes to perform. Hereof it is that oftentimes I purpoſe to do many things wel: but becauſe thy heauenly fauour is wanting *n*, which may helpe mine infirmitie, by a little reſiſtance I ſlide backe and tire. Yea, hereof it is, that I know indeed the way of righteouſneſſe, and ſee as in a glaſſe what my dutie is *o*, but through the weight of my ſinne *p*, I haue no power to ariſe vnto perfection.

n Pſ.104.29
o Rom.7.15
p Wiſd.9.15
q Phil.2.13
r Ioh.15.4.5
ſ Phil.4.13
t Ro.5.20.21
u Rom.3.20 Gal.21.6 Rom.11.6
x Ro.11.17.18
y 1.Cor.1.19

O Lord, how greatly do I lacke thy grace both to begin what good is, & alſo to proceed throughly in goodneſs *q*. For without it can I doe nothing, through the help thereof I can doe all things in thee *ſ*.

20 z Luk.12.16 17.&c. Lu.16.12.23 a 2.Sa.14.25 2.Sam.18.9 10 b 1.Sam.17 4.5.&c. c A&.12.21. 22,23

O heauenly grace indeed *t*, without which neither the merits of man *u*, nor the gifts of nature are of price *x*. O Lord, without thy grace neither learning *y*, neither riches *z*, neither beautie *a*, nor ſtrength *b*, nor wit, neither eloquence *c*, is of any waight before thee.

For the gifts of nature are common

to the wicked as wel as to the good *d*, but grace is a gift peculiar only to the elect *e*, which whoso haue, are counted meet & worthy eternall life. Finally, it is so excellent, that without it neither the gift of prophesie, nor the working of miracles *f*, neither the profound knowledge of secret things is any thing worth, yea neither faith, nor hope, nor any other vertues are accepted in thy sight without loue and grace *g*.

d Iere. 9.23. psal. 73.13
e Ro. 11.56
f Mat. 7.22
g 1. Cor. 13 1. &c

O blessed grace, which makest him rich with vertues, who is poore in spirit *h*, and him humble of mind, who is rich for goods *i*. Come, come downe to me, fill me earely with thy comfort, that my mind for wearines and hunger doe not faint.

h Mat. 5.32
i Rom. 11.20

O Lord, I beseech thee, impart thy grace vpon me *k*: that is sufficient for me *l*, though I haue nought else that nature would require. Yea, I protest if that be with me, I wil dread no tentation nor trouble whatsoeuer *m*, that is my strength *n*: that bringeth counsell and helpe *o*, yea it is both mightier then all enemies *p*, and wiser then the prudent *q*.

k Luk. 1.30 48
l 1. Cor. 12.9
m Psal. 2.34 Rom. 8.31
n Psal. 13.2
o Psal. 10. 17
p Rom. 8.31
q 1. Cor. 1.19 20

It is the mistres of truth, the teacher of discipline, the light of the mind *r*, the

r Mat. 11.4 25.26 Luk. 10.21

the comfort in affliction, the expeller of sadnesse, the remooner away of care *f*, the nourisher of religion, the mother of teares: at a word, without it what am I but withered wood, and a roote most vnprofitable, and to be caſt away *t*?

f Pſal. 83.4 7.19

t Ioh. 15.4 5.9

Wherefore, O Lord, let this thy Grace both go afore, and also follow me, wherby I may continually apply my selfe vnto well doing, through Iesus Christ thy sonne. Amen.

CHAP. LXII.

That we ought to denie our selues, and to imitate Christ, by the crosse.

LORD.

THe more thou leaueſt thy selfe *a*, my sonne, the nigher thou commeſt vnto me *b*.

a Luk. 9.23
b 1. Cor. 4. 16

As outwardly to couet nothing, causeth inward peace, so inwardly to forsake ones selfe, ioyneth man to God *c*.

c Luk. 9.4

My mind is, that thou learne a perfect deniall of thy selfe in my will, & that without all contradiction or ſnuttering *d*. Follow thou mee *e*, I am the way, the truth and the life *f*. With-

d Mat. 9.9 Mat. 19.27
e Ioh. 2. 19 22
f Ioh. 18.6

of the Imitation of Christ.

Without a way men walke not, without a truth men knowe not, without a life they liue not. I am the way wherin thou must walk, the truth wherunto thou must stick, the life for which thou must hope. I am the way inuariable, the truth infallible, the life euerlasting. I am the right way, the chiefest truth, the true life, the blessed life, the life vncreate.

If thou goe forwarde in my waie, thou shalt knowe the truth, and the truth shall so make thee free *g*, that thou shalt attayne vnto euerlasting life. g Ioh.8.32 36

If thou wouldest enter into life, keep the Commandements *h*, if thou wouldest knowe the trueth, beleeue mee *i*. If thou wouldest be perfect, sell all *k*. Wouldest thou be my disciple? then deny thy selfe *l*. Wouldest thou attaine vnto a blessed life? then despise the life present *m*. Wouldst thou bee extolled in heauen? then debase thy selfe on earth *n*. Wouldest thou raigne with me, then suffer with me *o*. For onely the seruants of the crosse doe find the way of happinesse, & of a true life *p*. h Mat.10.17 i Ioh.8.31 32 k Mat.19.21 l Luk.6.23 m Ioh.12.25 n Luk.18.13 o 2.Tim.2 12 Rom.8.35 p Act.14.22

SERVANT. O Lord Iesu Christ, for as much as thy way is narrow *q*, & odious q Mat.7.13 14

r 1 Ioh. 15. 18 19. 20. odious to the world *r*, giue me grace
s 1. Ioh. 2. 15 16. 17 with thee to despise the world *s*. For
t Mat. 10. 24 Luk. 6. 40 neither is the seruant greater then the Lord, nor the Disciple aboue the master *t*.

Ioh. 13. 16 Ioh. 16. 20 psal 119. 6 u Ps. 25. 12 Let thy seruant be exercised in thy way, because therein my saluation, & true holinesse doth consist *u*. Whatsoeuer I read, or hear without the same,

x Psa. 119. 14 103. 111 127 can neuer fully recreate or delight me *x*.

LORD. Sonne, seeing thou hast read and knowest all these thinges,

y Mat. 7. 24 25 blessed, shalt thou be, if thou fulfill them. He that vnderstandeth & fulfilleth all my commandements,

1 Iames 1. 25. z Ioh. 14. 22 loueth me, and I wil loue him againe *z*, and reueale my selfe vnto him, and bring it so to passe that he shall sit with me in the kingdome of my Father *a*.

a Mat. 25 34 SERVANT. Grant therefore Lord, that what thou hast said & promised may come to me *b*.

b Psa. 89. 28 33 From thine hands I haue receiued the crosse, I will beare the same euen

c Luk. 21. 19 to the death, as thou hast enioyned me *c*.

Doubtlesse the life of a true Christian, is the crosse, but that is the way

d Act. 14. 22 into heauen *d*, neither backward, nor from

ling mee gratiously, for giuing mee a
o desire to please thee, for pardoning
all my sins; for putting me vnder thy
sweete yoake, softening mine hart
with the oyle of thy spirit, whome
the world neither knoweth, neither
seeth nor saoureth.

O mercifull Iesu keepe me in this
minde, I beseech thee, encrease thy
gifts of grace within mee more and
more, so long as I remaine in this vi-
sible light.

I perceiue right well this calling
of mine is a great benefit, not giuen
to all men, but onely to such as God
the Father hath ordained thereunto:
because it is not in him that willeth,
nor in him that runneth; but in God
that sheweth mercie p, that euery p Rom. 9. 16
mouth may be stopped q, and all the q Rom. 3. 19
worlde culpable before God; & that
no flesh should reioice in thy presence
r, nor ascribe any of their owne ver- r 1. Cor. 1. 29
tues, or good works, to themselues.

For if thou shouldest deale with
me in iustice, alas, I were the damned
with the curled spirits in hell.

But of thy goodnes, O Lord, thou
hast spared mee, and forgiuen my
sins, whereby I am not as the childe

of perdition.

And therefore am I bound to render great thankes vnto thee for so excellent a benefite, & would to God, both in my speech, and in my life, all the daies of my life, I might answere my calling!

But Lord, in steede of all thankes, receiue I beseech thee, my poore seruice, whereby I desire, and indeed am bound to serue thee.

Graunt also that the debt of my seruice may proceede from the heart, and finally agree to thy will and honor; and that mine heart bee neuer turned from thy loue, but that both my soule and bodie may alike watch and perseuer day and night in thine holie seruice, euen so long as life is within my bodie, and I haue my wits to remember thee; let thy praise be neuer out of my mouth, nor the remembrance of thy manifolde benefits slip out of mine heart.

And if thy seruant shall yet liue many yeeres, either an hundred, or howe many soeuer, graunt that I maie not prooue luke-warme, or abashed at thy seruice, but bee euen so zelous, and so willing to serue thee, as I was at the first houre and day when

of the Imitation of Christ.

when mine heart was admonished & confirmed of thee, euen with a pure and whole minde only to follow thee my Lord.

Neither let any infirmitie or aduersitie hinder my purpose; but euen as now I meane, and purpose in the hearing of thee my God: so I beseech thee giue grace, that what now I haue promised, I may performe.

And although through my infirmitie and faults, this my course shall be broken as there is no man so righteous vpon earth but he sinneth [r]; yet suffer me not to despaire, and to faint vtterly, but put into my minde forthwith to bow the knees of mine heart, and with much sorrowe and teares to offer vnto thee my wofull and wounded conscience to bee healed with the salue of thy mercie, and that my purpose may bee bound more surely than euer it was. [r] 2. Chron. 6. verse 36

Let mee neuer repent mee of this couenant, but still giue thankes that I haue founde such fauour in thine eies as to bee accepted into thine holie warfare.

Thou canst, O almightie [t], and all [t] Ere 10.5 2. Cor. 6.18

u wis. 12. 20
2. Cor. 1 3
x Gen. 1. 26
Psal. 100. 3

mercifull God [u], who hast of nothing created mee [x], and foreseest the fall, and infirmitie of man; thou art able, I say, and that thou wilt I beseech thee, forgiue the sinnes which I haue committed; supplie what I haue omitted; restore what I haue left, heale what is sicke; cleanse what is vncleane; lighten what is darke; asswage that which swelleth; inflame what is quenched; repaire that is broken; recouer that is neglected; amende what is awrie; make plaine what is rugged; restraine what is curious; call home that which wandereth; place what is out of order; yea, and alter the whole state of my minde, that nothing be wanting to my former purpose, and let all occasion of euill, worke for the best vnto mee, I most humblie desire thee.

This chaunge, is made by the right hand of God; this is God his visitation; this is the manifolde conference of the diuine goodnesse.

In steade of all thankes, accept the deuoute seruice of thine holie Church where-so-euer, with the sweete

sweete praises of the whole court of heauen.

And let all the Saintes from the beginning of the world, which thorough thy grace haue bin enlightened and called, yea and all the faithfull and Christian people which either bee in the world, or haue beene afore vs, or shall liue hereafter, let them I say together celebrate and praise thy all sweete and glorious name, which is aboue all names to be blessed y. y Phil. 2. 9, 10.

Let them repeate againe, and againe with great ioy, repeate all praises dulie and deseruedlie to bee saide of thy name, and that so manie times, as there bee either in the heauen, starsj or in the sea, fishes; or in the earth, corners; or in the Bible, letters.

And all this being doone, yet must I say, they haue not praysed thy name sufficiently, the which I desire to commende euen to the vttermost of my strength, and by all meanes to extoll, vntill I attaine vnto those praises, which now cannot be expressed by the voice of mortall men.

So that thou seest now my Soule, the greatnes and the excellencie of God thy creator and redeemer his benefits, the which no creature, nor all creatures may recompence, whom hee hath made vnto the praise and glory of his eternall and blessed name [a], who needeth no glory, but is alone all-sufficient for himselfe; he that is what hee is [a], is his owne glory.

a Isai. 43.7

Exo. 3.14

The number of his benefits was so great, that I could not place them all before mine eies; and therefore of a great many I chose three pretious gifts, euen as the Wisemen did, which were about to offer to the Lord [b], wherein I thought good to comprehend the rest.

b Mat. 2.11

For euery benefit of God, if you marke well, is either of nature, or of grace, or of superexcellencie: and whatsoeuer else is, maie fullie bee referred vnto one of these three kindes.

In the creation, you haue the benefit of nature; in the Redemption, the benefit of superexcellencie; in our Iustification, note the benefit of grace.

For

of the Imitation of Christ.

For all which, and for euery of them, glorie bee to thee, ô sacred Trinitie, one equall deitie, both before all worldes, nowe and for euermore [c], Amen. [c] Reu. 17. 12

FINIS.

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The deſire of a Chriſtian Soule, is neuer ſatisfied, till God bee enioied. No comfort anie whit comparable to the ſpirituall ioy. Chapter. 19
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A complaint of the Soule for the want of her bleſſed ſtate. What weeping pleaſeth God. Who truly bleſſed. A deſcription of God. Chap. 20
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The delaying of the happie is patientlie to be borne. The felicitie of the life to come: with a prayer for the ſame. Chap. 21. Pag. 171

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